

11. 24 199.
Library of the Theological Seminary,

PRINCETON, N. J.

Presented by Prof. Wm. Brenton Greene, D.D.

Division.....

PJ5421

Section.....

P55

Shelf.....

Number.....

SYRIAC GRAMMAR.



Cambridge :

Printed at the University Press.

THE
ELEMENTS
OF
SYRIAC GRAMMAR.

BY THE
REV. GEORGE PHILLIPS, B.D.

FELLOW AND TUTOR OF QUEENS' COLLEGE, CAMBRIDGE.

THE SECOND EDITION,

WITH
AMENDMENTS AND ADDITIONS.

LONDON:
JOHN W. PARKER, WEST STRAND.

M.DCCC.XLV.



Digitized by the Internet Archive
in 2019 with funding from
Princeton Theological Seminary Library

PREFACE TO THE SECOND EDITION.

THE following "Elements of Syriac Grammar" are intended for the assistance of those Students in Hebrew, who are desirous of extending their studies to the Syriac language. This object may be easily accomplished, in consequence of the close affinity which exists between the two languages, both in their structure as well as in the multitude of words which they possess in common. By bestowing therefore a small portion of time and labour on the study of Syriac, the Hebrew scholar will be sure to obtain a moderate knowledge of the subject. It is indeed so nearly allied to Hebrew, and especially to Chaldee, that after he has read the Chaldee parts of the Bible he may at once proceed to the reading of Syriac. Such being the case, it becomes important that the student should possess himself of the assistance which the Syriac affords him for the better understanding of Hebrew; not to mention that by it he will be brought to an acquaintance with numerous ecclesiastical documents belonging to the early and middle ages, which treat of the creed and practice of the Syrian branch of the church of

Christ in those times. The Syriac, as a dialect of the Hebrew, must always be regarded as constituting a source of valuable information for the criticism of the Hebrew Bible. By an examination of a Hebrew word as it is used in this language, essential service has been rendered in elucidating many difficult and important passages of Holy Writ; and it has been the constant practice of commentators to have recourse to Syriac, whenever the Text of the Old Testament fails to establish satisfactorily the signification of a word. In such case every person allows that a reference to Syriac is one of the legitimate means to be employed in determining the sense of a passage; and although this language is inferior to Arabic in the extent and variety of its literature, it is nevertheless superior as regards its much more intimate connection with the original language of the Bible.

But the great claim, as it appears to me, which the Syriac has on the attention of that class of persons, for whose use this book is intended, consists in the Syriac New Testament. The high antiquity of this version, and its use in the early established Syrian church, stamp an importance on it which can be assigned to no other: and if, in addition to these circumstances it be borne in mind, that the Syriac language is so nearly the same as that spoken in Palestine in the first age of Christianity, that by

many persons it has been termed the vernacular language of our Lord, it must be allowed that the Syriac New Testament possesses a value inferior only to that which belongs to the original. Michaelis, who devoted his great talents to the study of Syriac, and to an examination of the Syriac version, has endeavoured, in his Introduction to the New Testament, to fix the period when that version was made; and after bringing forward many cogent arguments in favour of its high antiquity, has inferred that it must have existed, either at the end of the first or the beginning of the second century. This great age, and its frequent deviation from the common reading in passages of importance, must recommend the use of it to every critic; and the truth is, that it has been more used than all other sources of critical assistance together.

From these remarks it will obviously appear desirable that the Hebrew scholar should not rest satisfied till he has obtained a knowledge of the Syriac. To afford facility for this attainment was my great inducement in sending forth, a few years ago, these Elements of Syriac Grammar to the public; and I rejoice that the book, having been favourably received, has afforded me satisfactory proof that the publication has not entirely failed in being useful. The copies of the first impression having been sold off, I have

now the pleasure of presenting a second Edition, containing many amendments and additions, which have been made for the purpose of adapting the Grammar to the somewhat more advanced state to which Syriac literature has now gradually arrived. The additions, it will be noticed, are scattered throughout the work. At the end are several pieces of Syriac, with a partial analysis subjoined to each, so that they may serve as first lessons for construing; after which the student, I doubt not, will be fully competent to commence translating the Syriac Testament with no other helps than those of his Grammar and Lexicon.

In introducing these additions the plan of the Grammar has not been at all disturbed, and I think I may cite, as equally applicable to this republication of the book, the words I employed in the preface to the first Edition when speaking of the manner in which it was executed. "I have endeavoured to be simple in the arrangement, to account for the vowel changes, and the various inflexions of words by the operation of a very few principles, and to exhibit in a concise form the general structure of the language."

CONTENTS.

	PAGE
INTRODUCTORY Observations - - - - -	1
The Alphabet - - - - -	6
Vowels - - - - -	8
Diphthongs - - - - -	12
Properties and changes of Consonants - - - - -	—
Changes of the Vowels - - - - -	16
The Diacritic Points, Kushoi and Rukok - - - - -	18
Ribui - - - - -	23
Linea Occultans, &c. - - - - -	24
Marhetono and Mehagyono - - - - -	26
Other Diacritic Points - - - - -	28
On the pronunciation of certain letters, &c. - - - - -	29
Accent - - - - -	30
Method of expressing numbers - - - - -	31
Reading Exercises - - - - -	—
 NOUNS - - - - -	 33
Gender - - - - -	34
Number - - - - -	36
States of Nouns - - - - -	39
Adjectives - - - - -	51
Numerals - - - - -	53
 PRONOUNS - - - - -	 57
Personal Pronouns - - - - -	—
Demonstrative Pronouns - - - - -	58
Relative and Interrogative Pronouns - - - - -	—

	PAGE
Pronominal Affixes - - - - -	59
Nouns with Affixes - - - - -	61
Example of a masc. noun with Affixes - - - - -	—
Example of a fem. noun with Affixes - - - - -	65
 VERBS - - - - -	 68
Tenses, &c. of the Verbs $\int\text{و}\text{س}$ and $\Delta\text{س}$ - - - - -	73
Paradigm of صَلَّى - - - - -	78
Observations on regular Verbs - - - - -	80
Verbs which have a guttural for a rad. letter - - - - -	84
The Present Tense, &c. - - - - -	85
 IRREGULAR VERBS - - - - -	 86
Verbs حَ or حَد - - - - -	87
... ح - - - - -	90
Paradigm of ح - - - - -	91
... .. أَطَا - - - - -	92
... .. ب - - - - -	94
Verbs حَ or حَب - - - - -	96
... ح - - - - -	99
... ح - - - - -	—
Paradigm of صَمَّ - - - - -	100
... .. ح - - - - -	104
Verbs حَ - - - - -	106
The Objective affixes attached to Verbs - - - - -	107
Paradigm of ح - - - - -	108
Observations on Objective affixes - - - - -	115
The Verb ح with affixes - - - - -	117

ERRATA.

PAGE	LINE	FOR	READ
10	17	صَلَّاتُهُ	صَلَّاتُهَا
30	5	و	و
32	16	هُنَالِكَ	هُنَالِكَ
36	21	ا	ا
59	6	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
72	15	يَنْصَبُ	يَنْصُرُ
131	9	after (كَلِمَاتٍ) insert a comma.	

INTRODUCTORY OBSERVATIONS.

THE Syriac language, a branch of the Shemetic family, was the vernacular tongue of Syria for many ages previously to the Christian Era, and continued to be so till the period of the Mahometan invasion of the country, when Arabic being introduced as the sacred language of the conquerors, in a short time entirely superseded that which had been heretofore in use. It was also called Aramean, as the country itself had anciently the designation of Aramea or Aram probably, as is supposed from Aram the son of Shem, by whose descendants it was peopled. This name seems to have obtained in very remote times, being known to Homer, who calls the inhabitants *Ἀραμιοί*, Il. II. 783. The word is found in 2 Kings xviii. 26; Isaiah xxxvi. 11; Ezech. iv. 7, and Daniel ii. 4.

The early history of the Syrians is but little known. With the exception of a few particulars, which may be gathered from Scripture, little can be said about them till the time they were carried away into the kingdom of Assyria. The country of the Syrians was for a long time subjected to the monarchs of Persia; but soon after the conquests of Alexander it got under Greek rule, and became more prominent among the nations. Seleucus, one of Alexander's generals, after the death of his master, became governor of Babylon, and, tempted by the example of his brother generals,

he set up for himself, when, after obtaining some victories over Antigonus and Nicanor, he took the title of king of Babylon and Media. He continued on the throne till his death, when he was succeeded by his son and so on, the country being ruled by his family for several generations, the last of whom was Antiochus, who began to reign B. C. 225. This monarch, possessed of great military talents and being very ambitious, soon engaged in the design of extending his kingdom. Accordingly he undertook an expedition against the Parthians, whom he obliged to conclude a peace on very advantageous terms. He afterwards gained victories in Bactria and India. In the year 204 B. C. he entered into a league with Philip of Macedon against Ptolemy Epiphanes, the king of Egypt. He defeated the Egyptian general, and recovered all Palestine and Cœlosyria. After this he invaded Asia Minor in the hopes of reducing it also; but the free cities had recourse to the Romans, who soon made a declaration of war against Antiochus, vanquished him first at Thermopylæ, and afterwards so completely at Magnesia, that the issue of the battle was, that Syria became a Roman province. Such being, in a few words, the history of this country, we might infer that the language would, in the first place, partake of the Persian Idiom; that many terms and phrases would be common to both languages; and thus we find is the case. Again, for the same reason, many Greek and Latin words have crept into the Syriac, as we perceive from the Peshito version of the New Tes-

tament, but more especially from writings of a much later date, such, for instance, as the Chronicles of Bar-Hebræus. Most of these are nouns, some Greek particles are introduced; but very few verbs appear to have a foreign origin. We will subjoin a few examples of such terms, both as they appear in the Syriac and in the original.

ܒܝܬܐ	Persian	نيزه	<i>a lance.</i>
ܫܝܡܐ	.....	سليم	<i>silver.</i>
ܫܘܠܬܐ	.....	پتکر	<i>idol.</i>
ܩܘܪܘܢܐ	.....	سرپوش	<i>covering of the head.</i>
ܩܪܢܐ	.....	کرکدن	<i>rhinoceros.</i>
ܩܢܝܘܢܐ	.....	کنجوال	<i>prefect of the treasury.</i>

2. Greek Words.

ܬܝܦܘܣܐ	τύπος,	ܬܝܡܘܣܐ	τόμος.
ܟܢܘܢܐ	κάνων,	ܟܠܝܝܐ	κλεῑς.
ܓܝܢܘܣܐ	γένος,	ܩܝܪܓܘܣܐ	πύργος.
ܐܘܪܓܢܘܢܐ	ὄργανον,	ܓܐܪܐ	γὰρ.
ܐܢܝܥܝܢܐ	ἀνάγκη,	ܕܐ	δέ.

3. Latin Words.

ܘܠܘܡܐ	<i>velum,</i>	ܘܠܘܠܐ	<i>candela.</i>
ܫܘܠܬܐ	<i>charta,</i>	ܫܘܠܬܐ	<i>custodes.</i>
ܩܠܘܬܐ	<i>palatium,</i>	ܩܠܘܬܐ	<i>carruca.</i>
ܫܘܠܬܐ	<i>cella,</i>	ܫܘܠܬܐ	<i>speculator.</i>

The Arabs and Turks, from their connection with the country, have also exercised an influence over the Syriac language. The Crusades, too, were the means of getting some European words, chiefly *proper names*, introduced into the Syriac; thus we find ܥܘܢܐ *count*, ܡܠܝܚܐ *prince*, ܡܪܚܩܐ *marquis*.

The Syriac and Chaldee are evidently dialects of the same language, their differences being very small, consisting quite as much in the pronunciation as in grammatical inflexions and constructions. See the Preface. The former was spoken in Western Aramea, and the latter in the Eastern, viz. in the province of Babylon, between the Euphrates and the Tigris.

The most ancient Syriac writings are said to be the apocryphal Letters, which Abgar the king sent to Christ, and our Lord's answer. There are also those who think that the original of St Matthew's and St John's Gospels, and the Epistle to the Hebrews, were written in Syriac. See Irenæus adv. Hær. III. Be this as it may, there is no doubt of the very early existence of a Syriac version of this and of the other Gospels, and it is perhaps the oldest document we know of; for the letter of Abgar was most likely written long after the period to which it refers.

The Syrians, like many other ancient nations, have laid claim to the invention of letters; but those who have investigated this subject, supposing the art of writing to be a mere human invention and not a divine gift, are inclined to assign the discovery either to the Egyptians or Phœnicians. From the Phœnician or

Chaldee characters, they suppose the Syriac were derived, as well as the ancient and modern Arabic.

There are two sets of Syriac letters, the one being a modification of the other, or both of them having a common original. They are called the Estrangelo and Peshito; the former is found in the oldest MSS., and in many monumental inscriptions. It is written in Syriac ܐܘܪܘܟܝܢܐ , which Asseman, in his *Bibl. Orient.* Tom. VI. p. 378, supposes to be the same as the Greek word $\sigma\tau\rho\gamma\gamma\acute{\upsilon}\lambda\omicron\varsigma$, *round*; but as roundness is not a characteristic of this alphabet, J. D. Michaelis and Adler have sought out another etymology, viz. the Arab. سطر , *a writing* and انجيل *gospel*. They suppose these letters were employed in copies of the Scriptures, whilst the more simple alphabet, because it could be written with much greater rapidity, was that which was in use for the common purposes of life. See the Appendix.

The Nestorians use characters partly resembling the Estrangelo, and partly the Peshito; they occupy as it were a middle place between the two alphabets; and persons accustomed to read these, may readily make out the Nestorian.

It has been very much the practice of Syrians, since Arabic became the spoken language of the country, to write it with Syriac letters. This mode of writing is called after the name of the inventor Carshunic.

§. 1. THE Syrians, in common with many other Eastern nations, read from the right hand to the left, and have the same number of letters, which are all consonants, as the Hebrews.

The following Table exhibits their forms, names, powers and numerical values.

Forms.	Names.		Powers.	Numerical Values.
Ⲁ	Olaph	Ⲁ	H unaspirated as in <i>humble</i>	1
Ⲃ	Beth	Ⲃ		B Bh (V)	2
Ⲅ	Gomal	Ⲅ	G	3
Ⲇ	Dolath	Ⲇ	D	4
Ⲉ	He	Ⲉ	H	5
Ⲋ	Vau	Ⲋ	V or W	6
Ⲍ	Zain	Ⲍ	Z	7
Ⲏ	Cheth	Ⲏ	Ch	8
Ⲑ	Teth	Ⲑ	T	9
Ⲓ	Yud	Ⲓ	Y in <i>yes</i>	10
Ⲕ	Coph	Ⲕ	K or C as in <i>care</i>	20
Ⲗ	Lomad	Ⲗ	L	30
Ⲙ	Mim	Ⲙ	M	40
Ⲛ	Nun	Ⲛ	N	50
Ⲝ	Semkath	Ⲝ	S	60
Ⲟ	Ee	Ⲟ		70
Ⲡ	Pe	Ⲡ	P Ph (F)	80
Ⲣ	Tsode	Ⲣ	Ts	90
Ⲥ	Kuph	Ⲥ	K	100
ⲧ	Rish	ⲧ	R	200
ⲩ	Shin	ⲩ	Sh	300
ⲫ	Thau	ⲫ	T or Th	400

All the letters except the eight ׀ ׃ ם ן ן ם ; ׀ may be joined to the following letter of the word. The nine letters ן ם ן ן ן ן ן ן ן terminating a word, receive a slight additional stroke, and are written ן ם ן ן ן ן ן ן ן . The five ן ן ן ן ן alter their figure at the end of a word, and are called *finals*. They retain their usual power, but assume the forms ן, ן, ן, ן or ן ן.

Care must be taken to distinguish between the following letters, which have nearly the same figure, and differ chiefly in their magnitude.

׀	ן	׃	ם	ן	ן	ן
׀	ן	׃	ם	ן	ן	ן
	ן					

One letter is joined to another by a small horizontal line drawn from its extremity; as, ם in םן. The exceptions to this are ׃ ן ; and ׀, which when joined to another letter assume the forms ן, ן ; and ן.

The following compound characters are frequently used.

Olaph-Lomad	ןן	for	ן׀
Lomad-Olaph	ןן		ןן
Lomad-Lomad	ןןן		ןןן.

As Letters of the same organ are frequently changed for one another in the process of derivation; Grammarians have divided the whole Alphabet into classes according to the organ of speech by which they are enounced.

Gutturals	א	ב	ג	ד	
Linguals	ה	ו	ז	ח	ט
Palatals	י	כ	ל	מ	
Dentals	נ	ס	ע	פ	ק
Labials	ר	ש	ת	י	כ

The consonants א ב ג will frequently become quiescent, i. e. lose their power as consonants; as is the case with the Hebrew אהוּ.

2. Vowels.

It is probable that the quiescent letters א ב ג were used in the early stages of the language as vowels, and were the *only* vowels which in those times were known. The consequence was that many words were not sufficiently defined in writing, and that a vowel was often understood, and had to be supplied in speaking. To meet this defect, which existed at one period or another in the whole family of the Shemetic languages, a system of punctuation came gradually into use. The first step taken to meet the wants of the reader was the introduction of a point, which by its position, above or below a word, indicated the proper vowel. The employment of it, however, was very partial, and its primary object, perhaps, was little more than the determining of those words which, without it, would be ambiguous. See Appendix. When this point was first brought into the written Syriac, it is now impossible to ascertain. Many Grammarians have assigned its invention to the school of Edessa; but although historical testimony on this matter is very

imperfect, we are nevertheless inclined to go back to a more remote period. It is pretty certain that it, or something equivalent to it, must have been employed in the third or fourth century, and perhaps much before that time; for Ephraim must have used some note of distinction in his comment on Gen. xxxvi. 24. viz.

אִם לִפְנֵי בְּפִי לִשְׁזַן מִפְּנֵי אֶפְסֵי חֶלְזֵי יֵסֶי
 בְּלִלְיֹם הֵם מִפְּנֵי אִם בְּאִמְרֵהוּ אִתְּבֵי מִן לֵא

בְּלִלְיֹם. *It is proper to observe here that we find*

מִפְּנֵי *in both Testaments, and not מִפְּנֵי as some un-*

skilful persons have thought. In this observation, Ephraim must have had some mark whereby he could distinguish מִפְּנֵי from מִפְּנֵי; and it is likely, if we had works older than those of Ephraim, we should be able to recognize a mode of distinction in them, and that mode would probably be by the point we are here speaking of. It is quite clear, however, that had this point been as extensively employed as it is capable of being, still it would be quite inadequate for the purposes for which it was intended. The precise vowel could not be known by such a mark; and hence Grammarians set themselves to work to devise some other method of more fully defining the sense and pronunciation of words. Now the Greek language and literature were much known to the Syriac scholars of the time to which we have referred, and their attention having been brought to the imperfect condition of their vowel system; and, further, having been able to

observe the accuracy of the Greek, they perceived that its vowels might be advantageously engaged in the service of their own language. Two modes of representing these said vowels were adopted [about or nearly at the same time; one was by means of one or two points being placed in different positions, and the other was by writing above or below the word the Greek signs themselves, with some slight change in their forms. This system of punctuation was begun by Theophilus of Edessa, according to Asseman (see his *Bibli. Orient.* Tom. i. p. 64), and was advanced step by step till it was brought to its present state of perfection. Theophilus died about the year 791 of our era.

Vowels, by native Grammarians, are called sometimes by one and sometimes by another of the following names: *صَوَاتُ* *vocals*; *اَلْحُرُوفُ* letters *without a word*; *اَلْحَرَكَاتُ* *motions*; *اَلصُّوَرُ* *sounds*; *اَلْمَوَاقِعُ* *positions*; *اَلنُّقَطُ* *points*.

The following Table exhibits their names, powers and forms :

	Names.	Power.	Figure.		
			Syr.	Greek.	
<i>اَلْحُرُوفُ</i>	Pethocho	a	Ⲁ	Ⲁ	Alpha
<i>اَلصُّوَرُ</i>	Revotso	e	Ⲅ ⲅ	Ⲅ	Epsilon
<i>اَلْمَوَاقِعُ</i>	Chevetso	i	Ⲇ	Ⲇ	Iota
<i>اَلنُّقَطُ</i>	Zekofo	o	Ⲉ	Ⲉ	Omicron
<i>اَلصُّوَرُ</i>	Etsotso	u	Ⲋ ⲋ	Ⲋ	Upsilon.

The points of the vowel Zekofo may coalesce with the point of the letter *z*, as, רֹחַטִּין *Roh-tin*.

The vowel Etsotso is always accompanied with *o* except in the two words עוּל *cul*, מְטוּל *M'tul*.

When no vowel is expressed, then as in the Hebrew, a Sheva (or one of its substitutes) will be implied and read accordingly.

Vowels may be divided into two classes: *pure*, i. e. those which complete their syllables: and *impure*, i. e. those which do not complete the syllable without the addition of a terminating consonant.

Pure Vowels are

$\begin{array}{c} \text{—} \\ \cdot \\ \cdot \end{array}$	$\left. \begin{array}{l} \text{v} \\ \text{^} \\ \text{x} \end{array} \right\}$	When followed by a quiescent ׀ o or —	$\left\{ \begin{array}{l} \text{as } \text{מֵלֶפֶחַ} \text{ } Ma-leph. \\ \text{אֵתְּכֵל} \text{ } Ethekele. \\ \text{לִי} \text{ } li. \end{array} \right.$
---	---	---	--

— o as כְּתוּבָה *K'tho-bo*.

ֹ a נֶפֶק *Ne-puk*.

Impure Vowels are

— v as in כַּד *cad*. אָדָמוֹ *ada-mo*.

— ^ מֵן *Men*.

— x יְדוֹתוֹ *i-do-tho*.

Final syllables are often, as in Hebrew, anomalously long, on account perhaps of the accent; as,

אֵי־פִין *A-pin*, where אֵ occurs with two consonants, so also אֵי־לֵךְ, אֵי־לֵךְ, אֵי־לֵךְ, &c.

The Greek vowels are more frequently used than the others in modern books.

3. *Diphthongs.*

There are several diphthongs made by the letters Vau and Yud, which losing their own powers coalesce with the preceding vowel and form one syllable.

Vau makes four diphthongs *au*, *eu*, *iu*, *ou*.

The first occurs in the beginning, middle and end of words, and is produced by the vowel אֵ preceding אֵ; as, אֵי־כֵל *au-keel*, *he fed*, אֵי־מֵרְצֵה *Tsau-mo*, *the fast*, אֵי־נָוֵה *ho-nau*, *this is*.

The second *eu*, by the vowel אֵ preceding אֵ; as, אֵי־שֵׁתֵי, *Esh-teu*, *I will drink it*.

The third *iu* by a *chevotso* preceding אֵ; as, אֵי־שֵׁדֵרֵי, *N'shad-riu*, *he will send him*.

The fourth *ou* is when אֵ is preceded by another אֵ with אֵ; as, אֵי־דֹבֵה *Shou-do-yo*, *promise*.

Yud makes two diphthongs, *ai* and *oi*: *ai* by אֵ before אֵ; as, אֵי־לֵאֵי־תֵי *G'laith*, *thou hast revealed*: *oi* is effected by אֵ before אֵ; as, אֵי־הֵי *hoi*, *she*.

4. *Properties and Changes of Consonants.*

Consonants possess various properties and undergo certain changes arising from the influence of vowels; or other causes, which we proceed to mention.

The letters ך ם ן when they are not pronounced, but rest in the sound of the vowel on the preceding letter, are called *quiescent*.

Olaph final rests in ם or ן; as, אִישׁ *the man*, אִישִׁם *the men*: except the four verbs אִשָּׁא *he was impure*, אִשָּׂא *he was comforted*, אִשָּׁא *he polluted*, אִשָּׁאִן *he was decorated*.

Olaph in the middle of a word rests in ן or ך; as, אִשָּׂא *to eat*, אִשָּׂאִן *to say*. Yud is sometimes changed into Olaph quiescent in ך; as, אִשָּׂאִן *to beget*, for אִשָּׂאִן.

Yud usually rests in ן or ך; as, אִשָּׂא *he begun*, אִשָּׂאִן *is*, אִשָּׂא *but*.

Vau deprived of a vowel is for the most part quiescent in ן; as, אִשָּׂאִן *rise*, אִשָּׂאִן *day*. It is also used as the fulcrum, or, as it is technically termed, the *mater lectionis* of this vowel; as, אִשָּׂאִן.

In foreign words Vau is frequently found to be quiescent in the vowel ם; as, אִשָּׂאִן *Peter*, אִשָּׂאִן *throne*.

The letters ך ם ן, when they are placed after another consonant, which is without a vowel, cannot be pronounced; but they are nevertheless written for the sake of orthography or etymology. In such instances these letters are said to be *otiose*.

Olaph in the pronouns אִשָּׂאִן and אִשָּׂאִן, when they

are added to participles for the sake of forming the present tense, is *otiose*; as, קֹטְלִיטֻן *kot-litun*, and $\text{קֹטְלוּ$ *kot-loten*, *ye slay*, masc. and fem.

Vau and Yud in the end of a word, when the preceding letter has no vowel, are also *otiose*; as, קָטְלוּ *k'tal*, *they slew*, masc. קָטְלוּ *k'tal*, *they slew*, fem. קָטְלוּ *k'tul*, *slay thou*, imper. fem.

Yud is likewise *otiose* in the pronoun אַתָּה *at*, *thou*; in certain affixes; as, מַלְכִי *malk*, *my king*, סֵפֶרְךָ *k'tho-bek*, *thy book*. And in some substantives and adverbs; as, שֶׁלֶם *shel*, *tranquillity*, אַיְמָן , *when?*

It is supposed by many grammarians that Yud was pronounced in ancient times, and this supposition derives support from the usage in Arabic and Hebrew; for we have حَلِي , أَكْزَارِي , which are pronounced *chali* and *akzari*; we have also in the New Testament $\rho\alpha\beta\beta\omicron\nu\nu\iota$, John xx. 16; $\tau\alpha\lambda\iota\theta\acute{\alpha}\ \kappa\omicron\upsilon\mu\iota$, Mark v. 41; and other similar expressions.

Consonants are sometimes omitted in writing; as, אֵנְד *end* for אֵנְדֵי , especially in compound words; as, אִנְעַם *man* for אִנְעַמֵי , אַלְמָּה for אַלְמָּה *although*. The first radical א of Hebrew words sometimes drops off; as, אֶחָד *one*, Heb. אֶחָד . Words which have the middle radical doubled, on many occasions lose one of them; thus, אִנְעַם and אִנְעַם *he perceived*, אִנְעַם *nest* from אִנְעַם .

Vau and Yud fall off in nearly the same manner and in the same situations as in Hebrew, which may

be immediately observed by inspecting the paradigms of the classes of verbs beginning with these letters.

Letters are sometimes added to words for the sake of euphony. Thus, Olaph is prefixed to many words beginning with Yud; as, יָדָא *hand* for יָדָ, יוֹמָא *day* for יוֹמָ.

There are some Greek nouns, which are sometimes written with an Olaph at the beginning and sometimes without; as, אֲסְטֵבַּא *Stephen*; אֲסְטֵבַּא *stadium*.

Olaph prosthetic occurs also in the verbs אֲפַב and אֲפַב as, אֲפַב *he drunk*, and אֲפַב *he found*.

We have also אֲהֵרֵא *hero* from אֲהֵרֵא, where the Nun seems to be a compensation for the Dagesh forte in Hebrew and Chaldee. In some words of Greek origin there is a duplication of the Nun; as, אֲסִנְנֵא *synod*, for אֲסִנְנֵא.

A great number of Hebrew words become Syriac words by the change of one or more of their letters.

ז	is changed into	ז	as,	זָהָב	<i>gold,</i>	זֹסְבָא
צ	.....	צ	...	צוּר	<i>rock,</i>	צֹרְא
ש	.....	ש	...	שֶׁלֶג	<i>snow,</i>	שֶׁלְגָא
ו	.....	ו	...	רוץ	<i>he run,</i>	רוֹסְא
ה	.....	א or ה	...	גָּלָה	<i>he revealed,</i>	אֲגַלְב or אֲגַלְב
ש	sometimes into	ש	...	בָּשָׂר	<i>flesh,</i>	בֶּשֶׂר
ג	.....	ג	...	שְׁנַיִם	<i>two,</i>	שֶׁנְבָא
ת	.....	ת	...	תָּעָה	<i>he wandered,</i>	תֹּעָא

5. *Changes of the Vowels.*

Inflexions of words are in numerous cases effected by vowels; certain vowels being selected as characteristic of different forms of the same word. The correspondence between Syriac and Hebrew vowels is as follows:

Pethocho (◌◌) to Patach (◌); as, ܡܠܟܘܢ , מְלִכּוֹ *his king*.

The vowel Revotso (◌◌) corresponds generally to the Hebrew ◌; as, ܬܒܩܘܕ , תְּבַקֵּד *thou shalt visit*.

Chevotso (◌◌) to the Hebrew ◌◌; as, ܥܫܘ for עֲשׂוּ .

Zekofo (◌◌) to Kamets ◌; as, ܐܢܫܐ , אָדָם *man*, ܐܘܪܝܢܐ , גִּלְיָה *he revealed*.

Etsotso (◌◌) to Cholem, Kametschatuph, Shurek and Kibbutz; as, ܠܘܗܘܬܐ , *holiness*, ܩܕܫ ; ܠܘܠܐ *all*.

Olaph in the beginning of a word, and also Ee in the same situation, when it is before ◌, instead of being according to analogy without a vowel, will receive a vowel, for the most part ◌ or ◌; as, ܐܠܘܢ for ܐܠܢ ; ܐܠܘܢ for ܐܠܢ .

Yud observes the same rule at the beginning of a word, and takes the vowel ◌; as, ܝܘܬܐܢ *orphan*, for ܝܘܬܐܢ .

The foregoing rule holds good also for the letters Olaph, Vau and Yud when they begin a syllable; the vowel in such places is remitted to the preceding letter,

if it has been previously without one; except when the Olaph, Vau or Yud is followed by two consonants in the same syllable. A full exhibition of these principles may be seen by looking at the irregular verbs.

When two consonants come together at the beginning of a syllable, which is sometimes the case in the beginning of a word, in consequence of prefixing prepositions or conjunctions not having a vowel; also in the middle of a word from inflexion; the former consonant will receive a vowel; for the most part $\bar{\text{v}}$; but also $\bar{\text{a}}$ $\bar{\text{e}}$ $\bar{\text{i}}$; as, $\bar{\text{v}}\bar{\text{a}}\bar{\text{v}}\bar{\text{v}}$ for $\bar{\text{v}}\bar{\text{v}}\bar{\text{v}}$ *in heaven*, $\bar{\text{v}}\bar{\text{a}}\bar{\text{v}}\bar{\text{v}}$ for $\bar{\text{v}}\bar{\text{v}}\bar{\text{v}}$ *the letter*, $\bar{\text{v}}\bar{\text{a}}\bar{\text{v}}\bar{\text{v}}$ for $\bar{\text{v}}\bar{\text{v}}\bar{\text{v}}$ *she was slain*, $\bar{\text{v}}\bar{\text{a}}\bar{\text{v}}\bar{\text{v}}$ *glory* for $\bar{\text{v}}\bar{\text{v}}\bar{\text{v}}$. This is analogous to the Hebrew, when the former of two Shevas coming together in the beginning of a syllable, is generally changed into $\bar{\text{v}}$.

Vowels are sometimes cast away: when another syllable is added to a word, the final vowel is cast away; as, $\bar{\text{v}}\bar{\text{v}}$ the feminine of $\bar{\text{v}}\bar{\text{v}}$ *he visited*. But it is preserved, 1st. if a letter only be added; as, $\bar{\text{v}}\bar{\text{v}}$ *thou hast visited*; 2nd. if the consonant from the analogy of the Hebrew ought to have a *Dagesh forte*; thus $\bar{\text{v}}\bar{\text{v}}$ *people*; in the definite state $\bar{\text{v}}\bar{\text{v}}$; 3rd. the vowels $\bar{\text{v}}$ and $\bar{\text{v}}$ are preserved; as, $\bar{\text{v}}\bar{\text{v}}$, $\bar{\text{v}}\bar{\text{v}}$; $\bar{\text{v}}\bar{\text{v}}$, $\bar{\text{v}}\bar{\text{v}}$.

Zekofu in nouns of the definite state, when it is followed by $\bar{\text{v}}\bar{\text{v}}$ *is*, is changed into Pethocho, so that

it may make a diphthong with o ; as, da-go-lau , he is a liar, for da-go-lau ; ho-nau , this is, for ho-nau and this for ho-nau .

Transposition of vowels takes place; especially in nouns of one syllable; thus, man , definite state man ; holiness , definite state holiness ; many other examples will be given in the Chapter on nouns; also the prepositions to and from with the prefix Lomad become to and from , and in certain compounded particles a transposition takes place; as, until for until .

6. The Diacritic Points, *Kushoi* and *Rukok*.

The Syrians have no marks corresponding to the *Dagesh forte* of the Hebrews; but they use a point for the letters shin .

This point when it is situated above a letter takes away the aspiration, and when placed below preserves it. In the former case it is called Kushoi , which signifies *hardness*, and in the latter Rukok , *softness*. In Manuscripts these points are made with red ink.

Kushoi is used in the above-mentioned letters, when any one of them begins a word; as, son , man . But if one of the letters a ; o \ e be

prefixed, then the radical حـ receives a Rukok; as, حـِجْرًا , حـِجْرًا .

If one of the letters ا و ي be before one of the حـ , the latter takes the sign Rukok; as, أَحْرَبًا حـِجْرًا *I (am) the Creator*; أَخْرَجًا حـِجْرًا *I (am) chosen*.

If the first letter of a noun be without a vowel, then the second will receive a Rukok; as, كِرْبَانًا *breaking*, بِرْصَانًا *filth*, بِرْصَانًا *a bank*.

The أ of أَبًا *father*, according to Sciadrensis, has a Rukok when a natural father, but a Kushoi when a spiritual father is meant. See his Grammar, p. 13.

Those nouns which have ا to the first letter and consist of four letters, the third takes a Kushoi; as, * بِرْصَانًا *sin*, بِرْصَانًا *a house*; if, however, the noun be feminine, then the third letter receives Rukok; as, بِرْصَانًا *a daughter*, بِرْصَانًا *a female slave*, بِرْصَانًا *a garden*.

If the noun consist of five letters, the third has a Kushoi, and the fourth a Rukok; as, بِرْصَانًا *a star*, بِرْصَانًا *a queen*, بِرْصَانًا *a generation*. There are, however, a few which take a Rukok on the third, and a Kushoi on the fourth; as, بِرْصَانًا *a teacher*,

* In this and the following remarks, when a Kushoi or Rukok is spoken of as attached to a letter, a حـ letter is always meant.

اِبْرَءِ an ape, اِبْرَءِ a walk or path, اِبْرَءِ an edition.

Again, with respect to nouns consisting of six letters, the third takes Kushoi, but the fourth and fifth Rukok; as, اِبْرَءِ candle, اِبْرَءِ disciple, اِبْرَءِ knowledge. A few nouns receive Kushoi in the fifth; as, اِبْرَءِ addition, اِبْرَءِ clothing.

If ∇ be placed to the second letter of a noun, then the third letter, if it possesses a vowel, will take Kushoi; as, اِبْرَءِ new, اِبْرَءِ splendour, &c. But if the letter which follows ∇ be without a vowel, then the one after this will receive Rukok; as, اِبْرَءِ a bird, اِبْرَءِ revenge, اِبْرَءِ foolish. Four, however, have a Kushoi on the fourth letter, viz. اِبْرَءِ an island, اِبْرَءِ a heifer, اِبْرَءِ burning, and اِبْرَءِ a chariot.

The letter after ∇, if it be without a vowel, receives a Rukok; as, اِبْرَءِ a finger, اِبْرَءِ a foot, اِبْرَءِ an ear, اِبْرَءِ wisdom. There are a few exceptions, which are mentioned by Sciadrensis.

When nouns consist of four letters, the first having ∇, the third will take Rukok; as, اِبْرَءِ a word, اِبْرَءِ a wing. Exceptions are اِبْرَءِ darkness, اِبْرَءِ a hole, اِبْرَءِ evening, اِبْرَءِ ornament, اِبْرَءِ hair, اِبْرَءِ pitch.

If the vowel ~ be placed on the second letter of a noun, then the third letter, if it have a vowel, receives a Kushoi; but if it be quiescent, then it takes Rukok; also, if after this there comes another letter, it receives Kushoi; as, اَلْشَّجَر a vine, اَلْجُب cheese, اَلْبَلْب a plant, اَلْبَلْب phlegm, اَلْبَلْب a heifer.

A letter, which comes after ~ , whether it has a vowel or not, always takes Rukok; as, اَلْفَتْح victory, اَلْحَت work, اَلْحَت a disciple; but if another letter comes between, then the اَلْحَت receives Kushoi; as, اَلْحَت just, اَلْحَت a congregation.

If a letter of a noun take ~ , then the following one, whether with or without a vowel, has Rukok; as, اَلْحَت good, اَلْحَت fruit.

The letter of a noun which comes after the vowel ~ , if it be itself without a vowel, receives a Rukok; as, اَلْحَت beauty, اَلْحَت first-born; but if the said letter has a vowel, then the point attached to it is Kushoi; as, اَلْحَت silence.

A letter elided, as there is no compensation by Dagesh, the elision is indicated by Kushoi; as in verbs, اَلْحَت , اَلْحَت and اَلْحَت and their derivatives; as, اَلْحَت for اَلْحَت ye will slay.

These points serve for distinguishing several words which have the same letters and vowels; as, اَلْحَت

disgrace has ʾ hard, and ܦܝܬܝܘܬܝܐ *pity* has ʾ soft; ܠܚܝܬܝܘܬܝܐ *a heap of corn* has ʾ hard, and ܠܚܝܬܝܘܬܝܐ *joy* has ʾ soft. This is also the case with verbs in many instances; as, ܫܝܬܝܘܬܝܐ *he drew him*, with ܘ soft and ʾ hard, is distinguished from ܫܝܬܝܘܬܝܐ *he struck him*, with ܘ hard and ʾ soft.

In many words, which have been imported into the Syriac from the Greek or some foreign language, the aspirated letters are accustomed to be pronounced in the same way as they are in that language from which they are derived; as, ܟܠܡܝܘܬܝܐ, *χλαμύς*, ܟܠܡܝܘܬܝܐ, *θεολογὸς*, ܟܠܡܝܘܬܝܐ, *λαμπὰς*: π of the Greeks is in Syriac represented by ܘ and φ by ܘ. See on this subject Hoffman's Grammar, pp. 115, 116. In other places, besides those which have been mentioned where Kushoi is found, its usage may be explained by considering it as analogous to that of Dagesh lene in Hebrew.

According to Amira and the old grammarians, *Kushoi* never doubles a letter; but on the other hand it must be said that the Eastern Syrians in this respect followed the analogy of the Hebrew: we have also ܦܥܥܝܬܝܐ, *Master*, John iii. 2, and in the writings of St Paul we have ܦܥܥܝܬܝܐ, *Father*. If this duplication be not admitted, then it is important to state that in such cases where it would be implied, the preceding vowel will complete the syllable; thus, ܦܥܥܝܬܝܐ *tab-bar* or *ta-bar*.

7. *Ribui*.

Many nouns and verbs have the same form in both numbers. In such cases it was found necessary to employ some mark of distinction. For this purpose Grammarians have invented the sign *Ribui* (ذَّوْ) consisting of two horizontal* dots (··) placed above the word, to denote the plural number. The following words will illustrate the use of this sign.

ٱلْأَٓٔٓٓ	<i>orphan,</i>	ٱلْأَٓٔٓٓ	<i>orphans.</i>
ٱلْكِتَٓٔٓٓ	<i>book,</i>	ٱلْكِتَٓٔٓٓ	<i>books.</i>
ٱلْحِجَابُ ٱلْأَٓٔٓٓ	<i>was covered,</i>	ٱلْحِجَابُ ٱلْأَٓٔٓٓ	<i>were covered.</i>
ٱلْحِجَابُ ٱلْأَٓٔٓٓ	<i>he arrived,</i>	ٱلْحِجَابُ ٱلْأَٓٔٓٓ	<i>they arrived. (fem.)</i>

A plural noun ending in ٱٓ or ٱٔ has no need of the sign Ribui; since the number is already indicated by the termination.

It is sometimes used with a noun of multitude; as, ٱلْحِجَابُ ٱلْأَٓٔٓٓ *a flock of sheep*, to distinguish it from ٱلْحِجَابُ *a sheep*.

If it be placed over the letter Rish, one of the points coalesces with the point belonging to Rish; as, ٱلْحِجَابُ ٱلْأَٓٔٓٓ *a herd of oxen*.

Prepositions with pronominal affixes referring to plural nouns receive these points; as, ٱلْحِجَابُ ٱلْأَٓٔٓٓ, ٱلْحِجَابُ ٱلْأَٓٔٓٓ.

* Ribui is placed obliquely in ٱٓ and ٱٔ; thus, ٱٓٔٓٓ, ٱٔٔٓٓ.

To this rule there are a few exceptions; as, ص° and ل° , which are never seen with this sign.

The numerals, according to some grammarians, do not receive the points except when they are joined to pronominal affixes; as, $\text{ل}^{\circ}\text{ذ}^{\circ}$, $\text{ل}^{\circ}\text{ل}^{\circ}$, $\text{ل}^{\circ}\text{م}^{\circ}$, $\text{ل}^{\circ}\text{ذ}^{\circ}$, $\text{ل}^{\circ}\text{ل}^{\circ}\text{ت}^{\circ}$.

Besides the name ذ° , which is given to these points, they are also called by native grammarians, م° positions, ل° drops, and ل° points.

8. Lines.

A small line is sometimes found above and sometimes beneath a letter of a word.

It is found above a letter principally in the following instances,

1. In abbreviated words; as, ص° for $\text{ل}^{\circ}\text{ص}^{\circ}$ *holy*.*
2. When letters are used to express numbers; as, ل° 13.
3. In the Particle of Exclamation و° O! to distinguish it from the particle و° or.

When it is found beneath a letter, it directs that such letter is not read, and is therefore generally called the *linea occultans*. Thus, ل° Bath not *Barth*, a daughter. It is found,

- (1) In nouns with the middle radical doubled; as, $\text{ل}^{\circ}\text{م}^{\circ}$ *Manna*, $\text{ل}^{\circ}\text{ل}^{\circ}$ a stag.

* و° for $\text{و}^{\circ}\text{و}^{\circ}$ that is, occurs frequently in ecclesiastical writings, and especially in the Commentaries of Ephraim Syrus.

- (2) With Olaph in the beginning of a word in many instances; as, **اِنْفِ** *a man*, **اِنْبِنَا** *another*; especially in the pronoun **اِنِّ**, as often as it is used in the place of the substantive verb; as, **اِنِّ اِنِّ** *I am*.
- (3) With Dolath when it is without a vowel and placed before Thau; as, **اِنْفِ** *new*.
- (4) With *He* in the following cases,
- (a) In affixes; as **اِنْفِ** *his kings*, **اِنْفِ** *he called him*.
- (b) In the verb **اِنْفِ** *was*, when it is redundant, when it is the logical copula, or when it assists in forming the imperfect and pluperfect tenses; as, **اِنْفِ اِنْفِ** *he was*, **اِنْفِ اِنْفِ** *he was visiting*, **اِنْفِ اِنْفِ** *he had visited*. But when it is used in the sense of *to be*, *to exist*, the line is not found.
- (c) In the pronouns **اِنْفِ** and **اِنْفِ**, when they are put for the logical copula; as, **اِنْفِ اِنْفِ** *my body is*.
- (d) In words derived from the Greek, **اِنْفِ** *Rome*.
- (e) In the verb **اِنْفِ** *he gave*.
- (5) With **اِنْفِ** in **اِنْفِ**, when it comes after the active participle used as a present tense; as, **اِنْفِ اِنْفِ**, *we create*.

- (6) With Lomad in some forms of the verb
 𐤋𐤁; as, 𐤍𐤁 *departing*, fem.
- (7) With Nun in the four pronouns 𐤁𐤁, 𐤁𐤁, 𐤁𐤁, 𐤁𐤁 and in some nouns; as, 𐤁𐤁 *the ship*.
- (8) Rish in 𐤋𐤁 *a daughter*.

When a line is found under a letter in a verb of the imperative mood of a passive conjugation, it implies that such letter is deprived of its vowel; as, 𐤋𐤁 *Ethkatl*.

9. *Marhetono and Mehagyono.*

In many words, when two letters come together, each without a vowel, a line is placed sometimes above and sometimes below the first of these letters. In the former case it is called *Marhetono*, (𐤍𐤁𐤁 *making to run* from 𐤋𐤁 *to run*) and in the latter *Mehagyono* (𐤍𐤁𐤁) according to Amira from 𐤋𐤁 *to meditate*; but according to Hoffman and others from the Arab. 𐤍𐤁 *to connect*; for the two letters by this sign are connected and make a syllable. These lines seem to be used only in certain words, and in the first instance for purposes of poetry. The poetry of the Syrians, as appears from the specimens which remain, (see for instance the hymns of Ephraim,) consisted in having a certain number of syllables in a line; and hence it would be convenient, in many cases,

to give to some words an additional syllable. To indicate this addition, a line was put beneath the first of the two letters without a vowel, which had the force generally of Revotso, but occasionally of Pethocho; as, ܐܠܝܢܐ i. e. ܐܠܝܢܐ *a ring*; ܐܠܝܢܐ i. e. ܐܠܝܢܐ *fear*.

When this additional syllable is in such words not required to complete the measure, the Marhetono is written, and denotes that its letter and the following have no vowels. It corresponds to the Sheva in Hebrew, except that the latter is employed according to general rules, whilst the former is used only in particular words, and in these words only under certain circumstances. Grammarians, however, are not fully agreed as to the primary use and signification of these lines, and it is not now of much consequence, if we cannot make ourselves fully acquainted with them. It is supposed, by some persons, that the Mehagyono is found only when the following letter is ܐ ܘ ܝ ܘ ܝ ; but to these, others add ܐ , others ܘ , and others ܐ ܘ ܝ . Again, whether every word which has one line, must, in a different situation, have the other; or whether some words have only one of the lines and others only the other, it is impossible to say, and happily it is not important to determine. Whoever is curious to know more of this subject, may have his curiosity satisfied by consulting the chapter on these lines in the Syriac Grammar of Sciadrensis, in p. ܘ .

10. *Other Diacritic Points.*

It has been stated, in page 8, that a point was sometimes used which, by its position either above or below the word, would determine the true pronunciation and meaning; when without it and without the vowel points, it would be ambiguous: thus, $\sigma\downarrow$ for $\sigma\downarrow$ to him; $\sigma\downarrow$ for $\sigma\downarrow$ to her. It is also frequently used as a note of Interrogation, Exclamation, Admiration, Command, &c. For a further account of the various offices which this point performs, see the Appendix.

There are also certain signs for marking the end of a sentence, and subdividing it into clauses, of which the following are the principal.

- (1) At the end of a period are found four points (\therefore) or ($::$).
- (2) Two points placed obliquely from the right hand towards the left, finish a clause, and are equivalent to our colon; thus, \therefore *When Jesus saw the multitudes.*

These points are sometimes put as a sign of interrogation.

- (3) Two points placed obliquely from the left hand to the right, thus (\therefore), split the clause into different members, and are equivalent

to our comma or semicolon. They are frequently placed perpendicularly (:).

These points are sometimes found after a long interrogation, see Matt. xii. 10.

(4) One point frequently ends a period.

11. *On the Pronunciation of certain Letters when they are under peculiar circumstances.*

These letters are differently pronounced in different situations. Olaph is pronounced as Yud,

(1) When it is preceded by another Olaph; as, $\overset{\circ}{\text{y}}\overset{\circ}{\text{y}}$ *oyar, air.*

(2) When it is followed by another Olaph without a vowel; as, $\overset{\circ}{\text{y}}\overset{\circ}{\text{y}}\text{so}$ *m'loyo, fulness.*

(3) When it is the second letter of the participle peal; as, $\text{so}\overset{\circ}{\text{y}}$ *tso-yem, fasting.*

Vau is pronounced as *v* when it begins a word or syllable; as, $\overset{\circ}{\text{v}}$ *va*, $\overset{\circ}{\text{v}}$ *ve*, $\overset{\circ}{\text{v}}$ *vi*: in other places it has the sound of *u* or *w*.

Yud in the beginning of a word with the vowel v is not pronounced. It preserves only the sound of its vowel; as, $\overset{\circ}{\text{y}}\overset{\circ}{\text{y}}$ *Inek, he sucked*; $\overset{\circ}{\text{y}}\overset{\circ}{\text{y}}$ *Ikar, he was heavy*. Hence we find that before a Yud of that kind Olaph is sometimes placed, and the vowel belonging to the Yud is transferred to the Olaph; thus, $\overset{\circ}{\text{y}}\overset{\circ}{\text{y}}$ *a hand*, from the Hebrew y , is written $\overset{\circ}{\text{y}}\overset{\circ}{\text{y}}$. The pronunciation of either word is the same.

1 when followed by Rukok, or ʿ either with a Rukok or Kushoi, is pronounced like ʿ; as, ʾġġ gestho, wool; ʾġ s'ko, he conquered. Some persons add that 1 is so pronounced when ʿ comes after it; as, ʾġġ s'kifo, a cross; ʿ when followed by one of the letters ʾ, ʿ, ʾ, ʾ is pronounced like 1; as, ʾġġ chezdo, mercy; ʾġġ Azgi, I will multiply. If 2 with a Rukok come after ʾ or ʿ, each of these letters has the force of ʿ; as, ʾġġ rektho, lust; ʾġġ esktho, a ring.

12. Accent.

Grammarians have given a few rules for placing the Accent.

1. In words of two syllables, if the first syllable terminate in a consonant without a vowel, this syllable has the accent; as, ʾġġ Rám-sho, evening; ʾġġ gármo, bone.

2. If on the contrary the final letter of the word be without a vowel, then the accent is put on the second syllable; as, ʾġġ I-léd, he begat; ʾġġ Po-ked, visiting. Should each syllable be formed in that manner, then each is affected with the accent; as, ʾġġ Pék-dáth, she has visited.

3. In words consisting of more than two syllables, the accent is generally placed on the penultimate; as,

ܕܫܘܒܢܐ ܕܡܘܬܐ. ܘܡܘܬܐ ܕܐܢܬܐ ܕܐܢܐ ܕܐܢܐ
 ܕܐܢܐ ܕܐܢܐ ܕܐܢܐ. ܘܐܢܐ ܕܐܢܐ ܕܐܢܐ ܕܐܢܐ ܕܐܢܐ
 ܕܐܢܐ ܕܐܢܐ ܕܐܢܐ ܕܐܢܐ ܕܐܢܐ ܕܐܢܐ ܕܐܢܐ ܕܐܢܐ
 ܕܐܢܐ ܕܐܢܐ ܕܐܢܐ ܕܐܢܐ ܕܐܢܐ ܕܐܢܐ ܕܐܢܐ ܕܐܢܐ.

The same in English Characters.

A-bun dvash-ma-yo neth-ka-dash sh'moc. Ti-the
 mal-cu-thoc neh-ve tsev-yo-noc ai-ka-no d'vash-ma-yo
 oph bar-ho. Hav lan lach-mo d'sun-ko-nan yau-mo-no.
 Vash-buk lan chau-bain ai-ka-no doph ch'nan sh'vakn
 l'cha-yo-bain. V'lo tha-lan l'nes-yu-no e-lo pa-tson
 men bi-sho me-tul d'di-loc hi mal-cu-tho v'chai-lo
 v'thesh-buch-tho l'olam ol-min.

LUKE XXII. 63—65.

ܘܐܢܐ ܕܐܢܐ ܕܐܢܐ ܕܐܢܐ ܕܐܢܐ ܕܐܢܐ ܕܐܢܐ ܕܐܢܐ
 ܕܐܢܐ ܕܐܢܐ ܕܐܢܐ ܕܐܢܐ ܕܐܢܐ ܕܐܢܐ ܕܐܢܐ ܕܐܢܐ
 ܕܐܢܐ ܕܐܢܐ ܕܐܢܐ ܕܐܢܐ ܕܐܢܐ ܕܐܢܐ ܕܐܢܐ ܕܐܢܐ
 ܕܐܢܐ ܕܐܢܐ ܕܐܢܐ ܕܐܢܐ ܕܐܢܐ ܕܐܢܐ ܕܐܢܐ ܕܐܢܐ
 ܕܐܢܐ ܕܐܢܐ ܕܐܢܐ ܕܐܢܐ ܕܐܢܐ ܕܐܢܐ ܕܐܢܐ ܕܐܢܐ.

The same in English Characters.

V'gav-re da-chi-din vau l'ye-shu m'-vaz-chin vau beh,
 vam-cha-pen vau leh. V'mo-chen vau leh al a-pau
 vom-rin eth-na-bo ma-nu m'choc vach-ron-yo-tho
 za-gi-yo-tho m'gad-pin vau vom-rin a-lau.

N O U N S.

15. THE simplest forms of nouns are those which consist only of the letters composing the root; as, **مَلِكٌ** *king*, **ذَبْحٌ** *sacrifice*. Such words are evidently in their primitive state.

The augmented forms will consist of the root augmented by one or more of the letters **ا** **و** **ي** **ل**, which to assist the memory may be called **اَلْوَلِيَّاتُ**. Thus, **مَذْبُوحٌ** *an altar* from **ذَبْحٌ** *sacrifice*; **تَلْمِيذٌ** *disciple* from **لَمِنَ** *he learned*.

These letters are probably abbreviations of words, and the signification of them qualifies that of the primitive word to which they are united.

Nouns having (ا) with the first radical, and (و) with the second, are generally nouns signifying persons; as, **زَوْجٌ** *a friend*; whilst those having (و) with the first radical, or ending in **و**, **لُو**, **لُوو**, are *abstract nouns*; as, **قُدُّوسٌ** *holiness*, **قُوَّةٌ** *strength*.

Two words are sometimes compounded in sense; as, **صَوْتٌ** *a voice*. Sometimes the two words are joined together; as, **صَدِيقٌ** *lord of enmity*, i. e. *an*

enemy. A great number of compound words occurring in Scripture may be found by referring to the Lexicons of Schaaf and Castell under the words اَلْمَلِك , كِن , جِب , صَلَا , مَلِك , ذِك , زَيْع , &c.

16. *Gender*.

There are two genders, the masculine and feminine. Of the masculine are,

- (1) The names of men and their offices; as, لُوك *Luke*, كَاهِن *priest*, مُغَنِّم *musicians*.
- (2) Names of nations, rivers, and mountains; as, كَنْعَانَ *Canaan*, بَلَدُ زَبْد *Jordan*.

Of the feminine gender are the names of women, the offices of women, countries, cities, and names of the double members of the human body.

The feminine gender of nouns is also known by the termination. These terminations are ة , ة , ة , ة ; as, مَدْح *praise*, بِرَّه *goodness*, تَوْب *confession*, اَلْمِصْر *a part*. The nouns not ending with any of the foregoing letters, and not included in the preceding paragraph, are generally masculine.

Nouns consisting of two syllables, and beginning with a و , if the first of these syllables have و , then in becoming feminine they add another و to the letter which is next but one before و ; as, مَدِين fem.

اَلْعَالِيْنَ *high*, اَلْمُبَارَكَاتُ fem. اَلْمُبَارَكَةُ *praised*, اَلْمُبَارَكَةُ fem. اَلْمُبَارَكَةُ *blessed*.

Nouns which begin and end with Zekofo, and which consist of four letters, when they become feminine, take Revotso upon the second letter, provided that one of the letters is not a guttural; as, اَبٌ *a father*, fem. اُمٌّ *a mother*. But if the noun contain a guttural letter, then the Revotso is changed into Pethocho; as, اَلْمُرَّةُ fem. اَلْمُرَّةُ *an acquaintance*, اَلْحُدُودُ fem. اَلْحُدُودُ *a limit*.

Nouns which begin with Zekofo and terminate in لٌ, when they become feminine take Chevotso upon the second letter; as, اَلْعَاقِلُ fem. اَلْعَاقِلَةُ *worthy*, اَلْمُرَّةُ fem. اَلْمُرَّةُ *flowing*.

But if they begin with Pethocho and end in لٌ, when they become feminine they take Chevotso upon the second letter and cast away the Pethocho from the first; as, اَلْمُرَّةُ fem. اَلْمُرَّةُ *elected*.

Nouns ending with Zekofo only, and having Pethocho on the first letter, when they become feminine change the Pethocho from the first letter to the second; as, اَلْمُرَّةُ fem. اَلْمُرَّةُ *companion*: اَلْمَلِكُ *king*, fem. اَلْمَلِكَةُ, and a few others do not observe this rule.

The feminine gender of adjectives is derived from the masculine by the addition of ة to the end of the latter; thus, اَلْحَسَنُ *good* from اَلْحَسَنُ masc. Those

وَمِثْلِهِ, and مِثْلُهُ into مِثْلُهُ; as, سَفِينَةٌ *ship*, سَفِينَاتٌ *ships*; مِثْلٌ *similitude*, مِثْلٌ *similitudes*; اِثْمٌ *portion*, اِثْمٌ *portions*; رِبَاٌ *usury*, in the plural رِبَاٌ.

Nouns which terminate in اِثْمٌ, when they become plural, change ى into و placed on the Vau; as, كَثْرَةٌ *multitude*, plu. كَثْرَةٌ *multitudes*. A few nouns besides the و take ي on the second letter; as, اِسْتِغْفَارٌ *prayers*; اِسْتِغْفَارٌ *hip*, plu. اِسْتِغْفَارٌ. Others, instead of ي take ه upon the first letter; as, اِسْتِغْفَارٌ *likeness*, plu. اِسْتِغْفَارٌ.

Nouns consisting of three, four, and five syllables, and terminating in اِثْمٌ change the ى into و when they become plural; as, رِبَاٌ *usury*, plu. رِبَاٌ.

Nouns which begin with ي and end with Yud and Aleph with the vowel و, and which consist of four letters, in the plural transfer ي from the first to the second letter; as, اِسْتِغْفَارٌ *elect*, plu. اِسْتِغْفَارٌ.

Nouns having و on the first letter and ending with اِثْمٌ, in the plural receive the vowel ي upon the letter immediately preceding ا; thus, اِسْتِغْفَارٌ *Lord*, plu. اِسْتِغْفَارٌ.

Those nouns which commence with a Mem and have ي either upon the first or second radical, in the plural receive ي on the letter immediately preceding Yud; as, اِسْتِغْفَارٌ *reprobated*, plu. اِسْتِغْفَارٌ.

Feminine nouns consisting of three, four, and five letters, which end in اِثْمٌ hard, and have و upon the

letter before Yud, in the plural add another *o* to the Yud; thus, ܐܘܢܝܢܐ *spiritual*, plu. ܐܘܢܝܢܐܘܢܝܢܐ .

There are many other changes of vowels which nouns undergo in passing from the sing. to the plu., which will be more particularly noticed in treating on the const. and def. states.

Feminine nouns terminating in ܐܘܢܝܢܐ , in the plu. between the root and termination, insert either *a*; as, ܐܘܢܝܢܐ *place*, plu. ܐܘܢܝܢܐܘܢܝܢܐ ; ܐܘܢܝܢܐ *small*, plu. ܐܘܢܝܢܐܘܢܝܢܐ ; or *o*, either in the masc. or fem. gender; as, ܐܘܢܝܢܐ *a companion*, plu. ܐܘܢܝܢܐܘܢܝܢܐ ; ܐܘܢܝܢܐ *a nation*, plu. ܐܘܢܝܢܐܘܢܝܢܐ . There are nouns in which *o* is inserted in like manner; as, ܐܘܢܝܢܐ *mother*, plu. ܐܘܢܝܢܐܘܢܝܢܐ .

Many of the Syriac nouns have the masculine form in the sing. and fem. in the plural; as, ܐܘܢܝܢܐ *physician*, plu. ܐܘܢܝܢܐܘܢܝܢܐ ; ܐܘܢܝܢܐ *place*, plu. ܐܘܢܝܢܐܘܢܝܢܐ ; ܐܘܢܝܢܐ *throne*, plu. ܐܘܢܝܢܐܘܢܝܢܐ .

There are others which have the fem. form in the sing. and masc. in the plural; as, ܐܘܢܝܢܐ *ell*, plu. ܐܘܢܝܢܐܘܢܝܢܐ ; ܐܘܢܝܢܐ *wall*, plu. ܐܘܢܝܢܐܘܢܝܢܐ ; ܐܘܢܝܢܐ *tear*, plu. ܐܘܢܝܢܐܘܢܝܢܐ ; ܐܘܢܝܢܐ *talent*, plu. ܐܘܢܝܢܐܘܢܝܢܐ ; ܐܘܢܝܢܐ *year*, plu. ܐܘܢܝܢܐܘܢܝܢܐ .

Nouns compounded of two words sometimes admit a plural in the former; as, ܐܘܢܝܢܐ *sons of man* or *men*; sometimes in the latter; as, ܐܘܢܝܢܐ *enemies*; and sometimes in both; as, ܐܘܢܝܢܐ (*daughters of words*) *words*, *fables*.

Some nouns are found in the plural form only; as, שָׁמַיִם *heavens*, חַיִּים *life*, מַיִם *water*.

Some nouns have a double form, one masc. and the other fem.; such as, אָב *father*, plu. אָבוֹת and אִמוֹת .

There are other nouns which are very irregular; as, עַמּוֹת *nation*, plu. עַמִּים .

Many words of a Greek origin retain the Greek termination in the plural; as, דּוֹגְמָה *δόγμα*, plu. דּוֹגְמָהוֹת *δόγματα*. Others terminate in וֹת , וֹ , וֹת , or וֹ , resembling the termination *as* of the Greek accusative plural; as, דִּיּוֹרָה *διαθήκη*, plu. דִּיּוֹרוֹת *διαθήκας*, &c.

18. *States of Nouns.*

To the absolute and constructive state of nouns, which the Hebrews have, the Syrians add a third, *the Definite*, or, as it has been more generally called, *the Emphatic*. This is indicated by the termination, and is equivalent in general to the article ה before a Hebrew noun. It happens however that the primary signification of this state has been departed from in many instances, and nouns are found in the def. state when only an indef. sense is intended to be expressed. The rules for passing from one state to another depend either upon the gender, the number, or the final letter, or on more than one of these. First for

19. *Masculine Nouns.*

In the singular number the absolute and constructive states are the same.

form is used; thus, *man*, def. رَجُلًا . We have therefore only to add the proper termination to the alternate form to obtain the def. state sing. or the abs. const. and def. states plural*. Thus,

Singular.

Def.	Abs. and Constr.	
صَبَاحًا	صَبَاحٌ	<i>morning</i> 1
كِتَابًا	كِتَابٌ	<i>book</i> 2
خَدِيمًا	خَدِيمٌ	<i>servant</i> 3
جَنَاحًا	جَنَاحٌ	<i>wing</i> 4
سَبْيًا	سَبْيٌ	<i>captive</i> 5
جَسَدًا	جَسَدٌ	<i>body.</i> 6

Plural.

Def.	Constr.	Abs.	
صَبَاحًا	صَبَاحَاتٌ	صَبَاحَاتٌ	<i>mornings</i> 1
كِتَابًا	كِتَابَاتٌ	كِتَابَاتٌ	<i>books</i> 2
خَدِيمًا	خَدِيمَاتٌ	خَدِيمَاتٌ	<i>servants</i> 3
جَنَاحًا	جَنَاحَاتٌ	جَنَاحَاتٌ	<i>wings</i> 4
سَبْيًا	سَبْيَاتٌ	سَبْيَاتٌ	<i>captives</i> 5
جَسَدًا	جَسَدَاتٌ	جَسَدَاتٌ	<i>bodies.</i> 6

* Exception. In جَسَدًا the vowel remains in its place in the abs. and def. states plural.

1. In the foregoing examples, that which is marked (1) comprehends all those nouns having ∇ on the second consonant, and remitting it to the first in the process of inflexion; such are גוף *body*, עפר *dust*, זמן *time*, זקן *beard*.

2. In the second example, we have those nouns which take ∇ in the second consonant, but in inflexion it is changed to \wedge and remitted to the first. The truth is, the vowel \wedge is the proper vowel in both places, and the reason of the change is that in such nouns the last letter is a guttural or Rish.

3. In the third example are included those nouns whose forms are מלך and מלך ; such are מלך *king*, עצם *bone*, איש *husband*, אנאתמה *anathema*, נפש *soul*.

4. The fourth example belongs to that class of nouns whose forms are מלך and מלך .

5. Nouns having the third radical Olaph, take the forms which are exhibited in the example מלך ; but מלך *manifest*, מלך *covered*, have their definite forms מלך , מלך . מלך *boy*, makes in the def. plu. מלך , as if from the obsolete word מלך ; we have likewise מלך as if from מלך .

6. All nouns of the forms מלך and מלך are represented by the sixth example.

חודש *herb*, def. חודש may be considered as belonging to the same class of nouns as חודש . The Yud has *Chevo*so, because this letter is never without a vowel when it begins a word. If the last consonant be a guttural or Rish, it is preceded by the vowel *Pethocho* instead of *Revotso*; as, חודש *month*, חודש *heap of stones*.

Such nouns as عَیْن *eye*, یَوْمٌ *day*, correspond to the Hebrew segolate nouns. In these the vowel is changed into v in the def. state sing., and all the states plu., and this new vowel makes a diphthong with o or u ; thus,

Singular.

Def.	Abs. and Constr.
عَیْن	عَیْن <i>eye.</i>
یَوْمٌ	یَوْمٌ <i>day.</i>

Plural.

Def.	Constr.	Abs.
عَیْن	عَیْن	عَیْن <i>eyes.</i>
یَوْمٌ	یَوْمٌ	یَوْمٌ <i>days.</i>

2nd. Other classes of nouns are the following.

1. Such nouns as admit no change of vowels in inflexion; thus,

Singular.

Def.	Abs. and Constr.
عَیْلٌ	عَیْلٌ <i>evil.</i>

Plural.

Def.	Constr.	Abs.
عَیْلٌ	عَیْلٌ	عَیْلٌ

The vowel *Zekofo* is immutable, and therefore monosyllables with this vowel are represented by عَیْلٌ ; as, أَنْصَابٌ *portion*, أَكْبَادٌ *book*. Nouns also having two or more sylla-

bles, if the penultimate terminate in a consonant, or if the ultimate syllable be perfect without the terminating consonant, belong to this class; as, *تَفْهِيْمٌ* *explanation*, *تَلْمِيذٌ* *disciple*. Some nouns wanting an absolute state may be referred to it; as, *إِذِي* *the stag*, *أَزِي* *the lion*, *سَرْبٌ* *the serpent*, *مَوْتٌ* *death*, *شِتَاءٌ* *winter*, *مُحَاوَاةٌ* *conversation*, for the form of the definite state remains in all the parts of their inflexion. Finally, nouns which possess either of the following forms preserve their vowels immutable, viz. *مُهَلَّبٌ* def. *مُهَلَّبَةٌ*, *مُهَلَّبٌ* def. *مُهَلَّبٌ*. A few nouns appear to correspond with the segolate nouns in Hebrew, but which really belong to this class; as, *جَسَدٌ* *carcase*, *كَلْبٌ* *small*, *سَاحِرٌ* *magician*.

2. Monosyllables, the vowel of which is v or u , nouns of many syllables, the last of which is mutable, are exemplified in the following Table.

Singular.

Def.	Abs. and Constr.
أَنْبٌ	أَنْبٌ <i>species</i>
كُفُوٌ	كُفُوٌ <i>Priest</i>
أَنْزِيٌ	أَنْزِيٌ <i>Path.</i>

Plural.

Def.	Constr.	Abs.
أَنْبٌ	أَنْبٌ	أَنْبٌ <i>species</i>
كُفُوٌ	كُفُوٌ	كُفُوٌ <i>Priests</i>
أَنْزِيٌ	أَنْزِيٌ	أَنْزِيٌ <i>Paths.</i>

The noun بْنٌ *son*, makes in the plural بَنِينَ *sons*; as if it were derived from a different root. Also مَرءٌ is peculiar in receiving the consonant س in the plural; thus, مَرءَاتِي , مَرءَاتُكَ , مَرءَاتِهِمْ .

3. Nouns of more than one syllable, terminating in Olaph or Yud may constitute another class. Such are,

Singular.

Def.	Abs. and Constr.
رَأَى	رَأَى <i>seen</i>
سَمِعَ	سَمِعَ <i>drunk.</i>

Plural.

Def.	Constr.	Abs.
رَأَى	رَأَى	رَأَى
سَمِعَ	سَمِعَ	سَمِعَ .

A few nouns double the last letter in the plural; but the *linea occultans* is placed under the first of the two letters; thus, بَحْرٌ *sea*, plu. بَحْرَاتٌ ; بَحْرَاتٌ , plu. of بَحْرٌ *people*, is also another instance.

20. *States of Feminine Nouns.*

In the singular number, the constructive state changes ي of the absolute into يَ ; thus, سَنَةٌ *year*, سِنَةٌ .

Nouns which in the absolute state terminate in $\text{ו}^{\text{א}}$ or א , in the constructive end in $\text{ל}^{\text{ו}}$ or א ; as, ו *victory*, constr. $\text{ל}^{\text{ו}}$; $\text{ז}^{\text{ב}}$ *usury*, constr. $\text{א}^{\text{ז}}$.

Fem. nouns having a masc. termination; as, $\text{ב}^{\text{ט}}$ *belly*; those ending in $\text{ל}^{\text{ו}}$; as, $\text{א}^{\text{ט}}$ *portion*; make the abs. and constr. states the same.

The definite state of fem. nouns which have a masc. termination is the same as that of masc. nouns; as, $\text{ב}^{\text{ט}}$ *belly*, def. $\text{ב}^{\text{ט}}$.

In the def. state the $\text{ו}^{\text{א}}$ of the abs. is changed into $\text{ל}^{\text{ו}}$; as, $\text{א}^{\text{ט}}$ *word*, def. $\text{א}^{\text{ט}}$.

If the word in the abs. state terminate in $\text{ל}^{\text{ו}}$, the Yod becomes quiescent in the def. state, and the preceding consonant takes א ; if the termination in the abs. be $\text{ו}^{\text{א}}$, then Vau becomes quiescent in א in the def. Ex. 4, 5.

Nouns ending in $\text{ו}^{\text{א}}$ or א make the def. by the addition of $\text{ל}^{\text{ו}}$; those ending in $\text{ל}^{\text{ו}}$ add only $\text{ו}^{\text{א}}$ in the def. 6, 7, 8, 9.

To avoid the concourse of several consonants without a vowel, or, which is the same thing, to facilitate the pronunciation, a vowel, namely $\text{ו}^{\text{א}}$ or א , is placed with the second or third radical; as, $\text{א}^{\text{ט}}$ *widow*, def. $\text{א}^{\text{ט}}$.

A few nouns ending in و in the abs. masc., in the def. state fem. assume ن under the Nun, which is followed by و ; as, مَكْنُوتٌ def. fem. مَكْنُوتَةٌ *comforter*.

In the plural number the constr. state is derived from the abs. by changing the final و into ل , and the def. is derived from the abs. by changing و into لٌ .

The Examples in the following Table will further illustrate what has been here said on the states of fem. nouns.

Singular.

Def.	Constr.	Abs.		
صَلْوَةٌ	صَلْوَةٌ	صَلْوَةٌ	<i>virgin</i>	1
خَيْلَةٌ	خَيْلَةٌ	خَيْلَةٌ	<i>chariot</i>	2
مَكْنُوتَةٌ	مَكْنُوتَةٌ	مَكْنُوتَةٌ	<i>companion</i>	3
بُحْبُوتَةٌ	بُحْبُوتَةٌ	بُحْبُوتَةٌ	<i>girl</i>	4
بَيْهَةٌ	بَيْهَةٌ	بَيْهَةٌ	<i>beast</i>	5
عَشْرَةٌ	عَشْرَةٌ	عَشْرَةٌ	<i>ten thousand, or a myriad</i>	6
فُلْجَةٌ	فُلْجَةٌ	فُلْجَةٌ	<i>division</i>	7
زُجْجَةٌ	زُجْجَةٌ	زُجْجَةٌ	<i>usury</i>	8
مَنْجَةٌ	مَنْجَةٌ	مَنْجَةٌ	<i>portion</i>	9

Plural.

Def.	Constr.	Abs.		
صَوْنًا	صَوْنٌ	صَوْنٌ	virgins	1
عُرُجًا	عُرُجٌ	عُرُجٌ	chariots	2
بُحْبُجًا	بُحْبُجٌ	بُحْبُجٌ	companions	3
بُحْبُجًا	بُحْبُجٌ	بُحْبُجٌ	girls	4
بُهْمًا	بُهْمٌ	بُهْمٌ	beasts	5
زُفْرًا	زُفْرٌ	زُفْرٌ	myriads	6
فُرُجًا	فُرُجٌ	فُرُجٌ	divisions	7
زُفْرًا	زُفْرٌ	زُفْرٌ	usuries	8
مَنْعًا	مَنْعٌ	مَنْعٌ	portions	9

1. In No. 1, we have an example of those nouns ending in $\text{ }^{\circ}\text{ }^{\circ}$ which undergo no change of vowels in their different states; such are, $\text{ }^{\circ}\text{ }^{\circ}$ *evil*, $\text{ }^{\circ}\text{ }^{\circ}$ *an egg*, $\text{ }^{\circ}\text{ }^{\circ}$ *circumcision*.

2. Nouns which assume an additional vowel in the def. state singular.

3. This example represents nouns in which the vowel on the 1st. rad. of the abs. sing. is removed to the 2nd. rad. in the def. They partake of the character of segolate nouns in Hebrew.

4, 5. In these examples we have nouns whose terminations are ° and ° . A few nouns belonging to the latter cast away the vowel of the 1st. rad. in the def. state sing.; as, ° *blow*, def. ° .

6. This is an example of nouns ending in و , which preserve their vowels unchanged, and in which no new vowel is introduced; as, بِسْمِ *liberty*, فَوَء *equality*, نُعَيْتُ *utility*.

7. Nouns represented by فُلَيْه are such as receive another vowel in the plu., viz. و or و , which is placed on the 2nd rad.; as, بِسْمِ *prophecy*, فُلَيْه *war*.

8. This is the model of nouns the abs. state of which ends in ب . In the plural Yud quiescent is changed into Yud moveable.

9. In the nouns represented by فُلَيْه we have in the plural و taken away and و moveable placed before the plural termination; such are, فُلَيْه *sacrifice*, فُلَيْه *ablution*.

In some instances the last letter is written twice in the plural; as, فُلَيْه *bride*, plu. فُلَيْه .

There are some anomalies; as, فُلَيْه *praise*, فُلَيْه in the def.; فُلَيْه *sister*, plu. def. فُلَيْه .

21. The Syrians have no cases which are marked by terminations; but the nominative and oblique cases of the Greeks and Latins are known by the context, or are expressed by the constructive state, by the influence of a transitive verb, or by some particle; as, فُلَيْه فُلَيْه فُلَيْه , &c. preceding; thus,

فُلَيْه فُلَيْه *Jesus departed*.

فُلَيْه فُلَيْه *words of God*; or, فُلَيْه فُلَيْه *words of God*.

لَمَلِكٌ to the king, لِيَسُوعَ to Jesus, لِمَسْكِينٍ to the blind man.

رَأَيْنَا كِبْرَهُ we have seen his glory, أَحَبَّ اللهُ الْعَالَمِينَ God loved the world. Sometimes we see لَمَلِكٌ in imitation of the Hebrew מֶלֶךְ. See Gen. i. 1.

أَيُّهَا الْمَرْءَةُ O! woman. See also Acts i. 1.

مَعَ الْمَلِكِ with the king, &c.

If one of the letters م , و , ي be prefixed to a noun, the first radical of which is ك or ح, then the prefix receives the vowel which the ك or ح previously had; as, أَخٌ a brother, حَاضِرٌ, يَأْتِي, ابْنٌ a son, حَيٌّ, يَحْيَى.

When one of these letters is prefixed to a word consisting of three letters, and especially of those which end in two Olaphs, it takes the vowel ي; as, مِائَةٌ with a hundred, مِئَةٌ and a hundred. But this rule is not observed in other words which are not composed of three letters and do not terminate in two Olaphs.

Again, should all the letters م , و , ي be placed before any word, if the first of these prefixes be without a vowel the second will have one; also, the third will be without, and the fourth with a vowel, as we see, for instance, in the noun كَلِمَةٌ a word; for we say كَلِمَةٌ, يَكَلِمَةٌ, كَلِمَةٌ and يَكَلِمَةٌ.

Adjectives.

22. The Syriac adjectives are few, but this defect is supplied by other words, which when placed in certain positions obtain the use and signification of adjectives. For instance, the state of construction will supply the force of an adjective; as, ܩܘܕܫܐ ܕܥܝܪܐ *city of holiness*, i. e. *holy city*, Matth. iv. 5. Also a substantive put absolutely with ܕ prefixed; as, ܕܥܝܪܐ *a natural body*, ܕܥܝܪܐ ܕܩܘܕܫܐ *a spiritual body*, 1 Cor. xv. 44. Also in other ways; as, *the fire*, ܕܥܝܪܐ ܕܥܝܪܐ *which is not extinguished*, i. e. *inextinguishable*; ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ *they to whom he shewed himself alive*, lit. (*as living*.)

Adjectives are distinguished by gender, number and states, which are the same as in the substantives. It is only necessary to notice that in adjectives the masc. def. and the fem. abs. have the same form; but they are easily known one from the other by the substantive or the verb with which they are connected. The degrees of comparison are not to be found in a change of the adjective, but are merely marked by certain particles and connections.

The comparative is expressed by the positive construed with ܕܥܝܪܐ either preceding or following it; as, ܕܥܝܪܐ ܕܥܝܪܐ ܕܥܝܪܐ *greater than all*: there is sometimes

added أ° *powerfully*, or أ° *more*; as, أ° *and sharper than a two-edged sword*, lit. *very much sharper*. *Blessed is he who gives* أ° *more than he who receives*. The comparative is sometimes marked by the sense of the passage only; as, أ° *the elder shall be servant to the younger*.

The superlative is often formed by the duplication of the positive; as, أ° *least*; sometimes by adding the particle أ° *very*, which is equivalent to the מְאֹד of the Hebrews; as, أ° *worst*, plu.; sometimes again by أ° *much*; as, أ° *most honoured*; or by أ° prefixed to the plural; as, أ° *small among kings*, i. e. *the least of kings*; or as, أ° *least of the Apostles*, literally, *least of those who (are) the Apostles*; or it is expressed in the following manner; *whosoever therefore shall break one* أ° *of these least commandments*. Matth. v. 19; see also two other places in this verse.

Many adjectives are formed by the addition of أ° to the words from which they are derived; thus, أ° *corporeal*, أ° *mountainous*, أ° *primitive*; so also adjectives having a Greek origin; as,

لَبْرُؤٌ *barbarous*, لَبْرُؤٌ أَيْرِيٌّ *aerial*. In some instances the termination لُؤٌ is added to the primitive word to form the adjective; as, زَيْعٌ *primary*, هَيْبٌ *hairy*, دَيْبٌ *proper*.

23. Numerals.

Numerals are either cardinal (حَدِيدٌ), or ordinal (أَوَّلٌ).

Ordinal.		Cardinal.	
Fem.	Masc.	Fem.	Masc.
أَوَّلَةٌ	أَوَّلٌ <i>first</i>	واحدٌ	واحدٌ <i>one</i>
			Constr.
ثَانِيَةٌ	ثَانِيٌّ <i>second</i>	اثنانِ	اثنانِ <i>two</i>
ثَلَاثَةٌ	ثَلَاثٌ <i>third</i>	ثلاثة	ثلاثة <i>three</i>
رَبِيعَةٌ	رَبِيعٌ <i>fourth</i>	أربعة	أربعة <i>four</i>
خَمْسَةٌ	خَمْسٌ <i>fifth</i>	خمسة	خمسة <i>five</i>
سِتَّةٌ	سِتَّةٌ <i>sixth</i>	ستة	ستة or ستة <i>six</i>
سَبْعَةٌ	سَبْعٌ <i>seventh</i>	سبعة	سبعة <i>seven</i>
ثَمَانِيَةٌ	ثَمَانِيٌّ <i>eighth</i>	ثمانية	ثمانية <i>eight</i>
تِسْعَةٌ	تِسْعٌ <i>ninth</i>	تسعة	تسعة <i>nine</i>
عَشْرَةٌ	عَشْرٌ <i>tenth</i>	عشرة	عشرة <i>ten</i>

Cardinal numbers from three are for the most part joined to the thing numbered by Apposition in the absolute state; as, $\text{أَرْبَعَةُ أَشْهُرٍ}$ *four months*, عَشْرُ بَنَاتٍ *ten virgins*. But the constructive state is occasionally used; thus in Matth. iv. 25, we have عَشْرُ مَدِينَاتٍ *ten cities*, literally, *a decad of cities*.

These numbers are frequently found to occupy the place of ordinals. In Luke i. 59, we have $\text{يَوْمَ الثَّمَانِيَةِ}$ *the day which (is) eighth*, i. e. *the eighth day*, $\text{سَاعَةَ السَّادِسَةِ}$ *sixth hour*.

Denary numbers from 20 to 90 are expressed in the plural, and are of the common gender; thus, عِشْرُونَ *twenty*, ثَلَاثُونَ *thirty*, أَرْبَعُونَ *forty*, خَمْسُونَ *fifty*, سِتُونَ *sixty*, سَبْعُونَ *seventy*, ثَمَانُونَ *eighty*, تِسْعُونَ *ninety*.

The ordinals are derived from these by adding the termination ا° for the masculine, and ا° for the feminine; as, masc. عِشْرِينَ fem. عِشْرِينَ *twentieth*.

The remaining numerals are, مِائَةٌ *a hundred*, مِائَتَانِ *two hundred*, ثَلَاثَمِائَةٍ *three hundred*, &c., which are formed by prefixing the less number of the feminine gender before مِائَةٌ . Also, أَلْفٌ or أَلْفَةٌ *a thousand*, fem. أَلْفٌ , plu. أَلْفَيْنِ , أَلْفَيْنِ , عَشْرُ أَلْفٍ *ten thousand*.

Twice, thrice, &c. are sometimes expressed by cardinals, with the noun مَرَّةً *time*, after it; as, بَارًا مَرَّةً *once*, lit. *one time*.

Words denoting a part of the whole are, שְׁלֹשָׁה a *third part*, רֵבְעִית a *fourth part*, עֲשָׂרִית a *tenth*, &c.

Multiples, as double, treble, &c. are expressed by כִּפְּלַיִם , and a cardinal number following with עַל prefixed, or sometimes without it; as, $\text{עַל שִׁבְעִים כִּפְּלַיִם}$ *seven fold*, lit. *one in or into seven*, $\text{כִּפְּלַיִם לְדָבָר}$ *double*.

The days of the week are, $\text{עַל שִׁבְעִים כִּפְּלַיִם}$ *first day of the week*, $\text{לְדָבָר עַל שִׁבְעִים כִּפְּלַיִם}$ *second day*, &c.

PRONOUNS.

24. PRONOUNS are sometimes *separable*, i. e. consist of words, and sometimes *inseparable*, i. e. they are expressed by certain particles called *affixes* placed at the end of nouns, verbs, or other particles. The following is a Table of the personal pronouns.

<i>Plural.</i>			<i>Singular.</i>		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
	* ܡܢܝ	<i>We</i>	ܐܢܝ		<i>I, 1st person.</i>
ܐܝܢܝ	ܐܝܢܝܢ	<i>You</i>	ܐܝܢܝܢ	ܐܢܝܢ	<i>Thou, 2nd.</i>
ܐܝܢܝܢ	ܐܝܢܝܢ	} <i>They</i>	ܐܝܢܝܢ	} <i>She</i>	ܐܝܢܝܢ
ܐܝܢܝܢ	ܐܝܢܝܢ		ܐܝܢܝܢ		ܐܝܢܝܢ	} He, 3rd.

ܐܢܝܢ and ܐܢܝܢ are also used for the demonstrative pronouns; as, ܐܢܝܢ ܐܝܢܝܢ *that man*, ܐܢܝܢ ܐܝܢܝܢ *that woman*.

ܐܢܝܢ and ܐܢܝܢ are for the most part found after a transitive verb; as, ܐܢܝܢ ܐܝܢܝܢ *they have filled them*, John ii. 9.

* In the recently discovered Syriac version of the Theophania of Eusebius there is found the pronominal form ܐܢܝܢ *we*. Heb. אנחנו.

The forms ܐܢܝܢ and ܐܢܝܢ also occur for ܐܢܝܢ and ܐܢܝܢ.

25. *The Demonstrative Pronouns.*

$\left. \begin{array}{l} \text{זֶּה} \\ \text{זֵּה} \end{array} \right\} \text{this, fem.}$	$\left. \begin{array}{l} \text{זֶּה} \\ \text{זֵּה} \end{array} \right\} \text{this, masc.}$
$\left. \begin{array}{l} \text{זֵּה} \\ \text{זֵּה} \end{array} \right\} \text{these, of both genders.}$	$\begin{array}{l} \text{זֵּה} \text{ these, masc.} \\ \text{זֵּה} \text{ these, fem.} \end{array}$

These become reciprocal by being joined to the personal pronouns; as, $\text{זֵּה} \text{ זֶּה}$ *he himself*, $\text{זֵּה} \text{ זֵּה}$ *she herself*.

זֵּה and זֵּה coalesce with זֶּה and זֵּה , and then we have the following compounds, זֶּה זֶּה *this is, masc.* זֵּה זֵּה *this is, fem.*

26. *The Relative and Interrogative Pronouns.*

The *relative* is זֶּה of both genders and numbers, and is prefixed to words. It is probably the same as the Æthiopic H, which in Hebrew has the same use and signification as זֶּה or זֶּה .

The interrogatives are,

of the person זֶּה , זֵּה , *who?*

of the thing זֶּה , זֵּה , זֶּה , זֵּה , זֶּה , *what?*

זֶּה is of both genders and numbers. זֵּה is compounded of זֶּה and זֶּה ; as, זֶּה זֶּה זֶּה *who hath opened his eyes?* lit. *who is he, who hath opened for him his eyes?*

Interrogatives of both person and thing are **أَلَيْ** masc. **أَلَيْ** fem. *who, which, what?* of the sing. numb., and **أَلَيْ**, *who, which, what?* of the plural.

When **و** is used with these interrogatives, they become relatives; as, **لَا يَذُوقُ** **ذُو** **ذُو** **ذُو** *he who goeth not up*, **ذُو** **ذُو** **ذُو** **ذُو** *the bear which he saw*.

Care must be taken not to confound **فَ** with the preposition **فَ**. Before the use of vowels the former word was written **فَ**, with a point above the **و**, and the latter **فَ**, i. e. with a point below the said letter.

27. The following Table exhibits what are called *pronominal affixes*, which are added to the end of nouns. They are certain abbreviated terminations or inseparable particles, and have the signification of possessive pronouns.

<i>Plural.</i>		<i>Singular.</i>	
بِ com. gender.	<i>my</i>	بِ com. gender.	<i>my</i>
بِ masc.	<i>thy</i>	بِ masc.	<i>thy</i>
بِ fem.	<i>thy</i>	بِ fem.	<i>thy</i>
بِ masc.	<i>his</i>	بِ masc.	<i>his</i>
بِ fem.	<i>her</i>	بِ fem.	<i>her</i>
بِ com.	<i>our</i>	بِ com.	<i>our</i>
بِ masc.	<i>your</i>	بِ masc.	<i>your</i>
بِ fem.	<i>your</i>	بِ fem.	<i>your</i>
بِ masc.	<i>their</i>	بِ masc.	<i>their</i>
بِ fem.	<i>their</i>	بِ fem.	<i>their</i>

29. *Nouns with Affixes.*

We come now to nouns with affixes. The vowel changes of nouns receiving the affixes in Hebrew are many and complicated; but in Syriac are few and simple. The following is an example of a masculine noun, which is first put in the definite state and then takes the affixes in the place of the termination ך .

Singular.

Def. State.	מַלְכָּא	king
1st. pers. sing. com.	מַלְכִּי	my king
2nd. masc.	מַלְכְּךָ	thy ...
2nd. fem.	מַלְכְּךָ	thy ...
3rd. masc.	מַלְכֵּי	his ...
3rd. fem.	מַלְכֵּי	her ...
1st. pers. plu. com.	מַלְכֵּנָא	our ...
2nd. masc.	מַלְכֵּיכֶם	your ...
2nd. fem.	מַלְכֵּיכֶם	your ...
3rd. masc.	מַלְכֵּיהֶם	their ...
3rd. fem.	מַלְכֵּיהֶם	their ...

Plural.

1st. pers. sing. com.	مَلِكٌ	<i>my kings</i>
2nd. masc.	مَلِكُكَ	<i>thy ...</i>
2nd. fem.	مَلِكُكِ	<i>thy ...</i>
3rd. masc.	مَلِكُهُ	<i>his ...</i>
3rd. fem.	مَلِكِهَا	<i>her ...</i>
1st. pers. plu. com.	مَلِكُنَا	<i>our ...</i>
2nd. masc.	مَلِكُكُمْ	<i>your ...</i>
2nd. fem.	مَلِكِكُنَّ	<i>your ...</i>
3rd. masc.	مَلِكِهِمْ	<i>their ...</i>
3rd. fem.	مَلِكِهِنَّ	<i>their ...</i>

1. The word مَلِكٌ is pronounced *Malk*, the ـ being *otiose*.

2. Nouns in the singular number the definite state of which terminates in ـ° , form the affix of the first person singular in ـ° , and the second and third persons plural in ـ° , ـ° , ـ° , ـ° ; thus, ـ° *boy*, ـ° *my boy*, ـ° *your boy*, ـ° *their boy*. ـ° *Lord*, which takes the affixes from ـ° , is an exception to this rule.

3. Such nouns as terminate in ـ° and the letter immediately before Yud having a vowel, when they take the affixes the ـ° is removed, another ـ is added,

in the plural, and the first Yud changes its vowel to Pethocho; as, **חַנּוּל** *an architect*, plu. **חַנּוּלִים**, **חַנּוּלִים**, **חַנּוּלִים**.

4. Those nouns having the abs. state, as **חַסֵּד**, and the definite, as **חַסֵּדִים**, retain the ^ with the affixes of the first person sing. and second and third persons plu.; as, **חַסֵּדִי** *my priest*. Again, those in the abs. state having the vowel ^ on the last syllable, and any other vowel on the preceding syllable, the ^ is preserved with the affixes of the above-mentioned persons; as, **מִזְבֵּחַ** abs. **מִזְבֵּחַ** *altar*, **מִזְבֵּחִי** *my altar*.

5. There are some nouns, namely, monosyllables, which have the vowel ^ in the abs. state, and which lose it in the definite. Such nouns preserve the ^ with the affixes of the above-mentioned persons; as, **דָּם** def. **דָּמִי** *blood*, **דָּמִי** *my blood*.

6. Some nouns in the plural number receive the affixes both in the def. and const. states. They are those which terminate in the absolute state in **ִים**, the definite in **ִים** and the constructive in **ִים**.

Note, **מַלְכִים** has two significations: 1st. *my kings*; 2nd. *kings of*; as, **מַלְכֵי אֶרֶץ** *kings of the earth*.

The nouns **מִלְכָּה** *speech*, and **מִלְכָּה** *shade*, which have the *linea occultans* under the first Lomad, when they take the affixes, the *linea occultans* is re-

moved, and the Lomad receives ∇ ; as, مَوْلَاكَ , مَوْلَاكَ , &c.

مَوْلَا *Lord*, is not found with any pronominal affix. The reason is, that under such circumstance, the noun مَوْلَا is used in its place; thus, مَوْلَايَ *my Lord*, مَوْلَاكَ *thy Lord*, مَوْلَاكَ *his Lord*, &c.

Three nouns, namely, أَب *father*, أَخ *brother*, سَوْءَل *father-in-law*, take the affixes in an irregular manner.

1st. pers. sing. com.	أَب	<i>my father</i>
2nd. masc.	أَخ	<i>thy</i>
2nd. fem.	أَخ	<i>thy</i>
3rd. masc.	أَخ	<i>his</i>
3rd. fem.	أَخ	<i>her</i>
1st. pers. plu. com.	أَخ	<i>our</i>
2nd. masc.	أَخ	<i>your</i>
2nd. fem.	أَخ	<i>your</i>
3rd. masc.	أَخ	<i>their</i>
3rd. fem.	أَخ	<i>their</i>

The other two nouns take the affixes in the same way, except that سَوْءَل makes سَوْءَلِي *my father-in-law*. See obs. 4, p. 45.

30. In feminine nouns the same affixes are used for both numbers; namely, those which are annexed

to the singular number of masculine nouns. They are put to the end of feminine nouns in the constructive state in the first person singular, and in the second and third persons plural, and at the end of their definite state in the other parts, the termination *ī* having been taken away. The reason of this difference is, that in the pronominal affixes mentioned, if they were placed to the definite state of the noun, there would be a concourse of several consonants without a vowel.

The following is an example of feminine nouns with affixes.

Singular.

abs.	فَئِيلَةٌ	family, const.	فَئِيلَةٌ	def.	فَئِيلَةٌ
1st. pers. sing. com.			فَئِيلَتِي		my family
2nd. masc.			فَئِيلَتِكَ		thy
2nd. fem.			فَئِيلَتِكِ		thy
3rd. masc.			فَئِيلَتِهِ		his
3rd. fem.			فَئِيلَتِهَا		her
1st. pers. plu. com.			فَئِيلَتُنَا		our
2nd. masc.			فَئِيلَتِكُمْ		your
2nd. fem.			فَئِيلَتِكُنَّ		your
3rd. masc.			فَئِيلَتِهِمْ		their
3rd. fem.			فَئِيلَتِهِنَّ		their

Plural.

1st. pers. sing. com.	فُئِلٌ	<i>my families</i>
2nd. masc.	فُئِلُكَ	<i>thy</i>
2nd. fem.	فُئِلُكِ	<i>thy</i>
3rd. masc.	فُئِلُهُ	<i>his</i>
3rd. fem.	فُئِلِهَا	<i>her</i>
1st. pers. plu. com.	فُئِلُنَا	<i>our</i>
2nd. masc.	فُئِلُكُمْ	<i>your</i>
2nd. fem.	فُئِلِكُنَّ	<i>your</i>
3rd. masc.	فُئِلُهُمْ	<i>their</i>
3rd. fem.	فُئِلُهُنَّ	<i>their</i>

فُئِلٌ with the affix لُ transfers the ُ from the first to the following letter; thus, فُئِلٌ *my daughter*; but it remains in the others; as, فُئِلُكَ *thy daughter*, فُئِلُكِ *your daughter*.

31. *Numerals and Particles with Affixes.*

Numerals also receive the affixes of masculine nouns in the plural number; thus, هَاتَيْنِ *these two, masc.*, هَاتَيْنِ *these two, fem.*, هَاتَيْنِ *these three, masc.*, هَاتَيْنِ *these four*, هَاتَيْنِ *these five*, هَاتَيْنِ *these six*, هَاتَيْنِ *these seven*, هَاتَيْنِ *these eight*, هَاتَيْنِ *these nine*, هَاتَيْنِ *these ten*.

When the singular affixes are annexed, they have the power of possessive pronouns, and possess therefore another signification. For example, $\sigma\lambda\iota\tau\epsilon\varsigma$ *his ten*, $\tau\upsilon\lambda\iota\tau\epsilon\varsigma$ *thy ten*, $\tau\omicron\sigma\lambda\iota\tau\epsilon\varsigma$ *their ten*; and we find very frequently in the New Testament $\sigma\lambda\iota\tau\epsilon\varsigma\delta\epsilon\kappa\alpha$ *his twelve*, speaking of the twelve disciples of Christ.

A great number of particles take the affixes; as, $\epsilon\iota\varsigma$ *in*, $\epsilon\iota\varsigma\ \mu\epsilon$ *in me*, $\epsilon\iota\varsigma\ \sigma\upsilon$ *in thee*; $\epsilon\iota\varsigma$ *to*, $\epsilon\iota\varsigma\ \sigma\upsilon$ *to you*; $\epsilon\kappa$ *from*, $\epsilon\kappa\ \alpha\upsilon\tau\omicron\upsilon$ *from him*, $\epsilon\kappa\ \eta\mu\acute{\iota}\nu$ *from us*; $\epsilon\pi\iota$ *after*, $\epsilon\pi\iota\ \tau\omicron\upsilon\tau\omicron\upsilon$ *after them*, &c. Some particles take the affixes of masc. nouns plu.; as, $\epsilon\upsilon\alpha\upsilon\tau\omicron\upsilon$ *before*, $\epsilon\upsilon\alpha\upsilon\tau\omicron\upsilon\ \mu\epsilon$ *before me*, $\epsilon\upsilon\alpha\upsilon\tau\omicron\upsilon\ \sigma\upsilon$ *before thee*; so likewise $\epsilon\upsilon\alpha\upsilon\tau\omicron\upsilon$ *on or upon*, $\epsilon\upsilon\alpha\upsilon\tau\omicron\upsilon$ *for, instead of*, and others.

VERBS.

32. IN Syriac, as in Hebrew, the root of the verb is the 3rd. pers. sing. numb. masculine gender of the first conjugation. Most of the roots are trilateral, a few are quadrilateral. The trilateral roots have a vowel under the second letter, and make only one syllable.

The different forms of the verb, which express various modifications of the original sense, are usually called *conjugations*. They amount to eight, of which four have an active, and four a passive, and sometimes a reciprocal signification. They derive their names from the verb فَصَل , and are contained in the following table, from which the characteristic of each conjugation may be observed.

	Act.	Pass.
1 <i>Peal</i>	فَصَل	2 <i>Ethpeel</i> فَصَل
3 <i>Pael</i>	فَصَل	4 <i>Ethpaal</i> فَصَل
5 <i>Aphel</i>	أَفَصَل	6 <i>Ethtaphal</i> أَفَصَل
7 <i>Shaphel</i>	فَصَل	8 <i>Eshtaphal</i> أَفَصَل

The *Peal* conjugation is the same as the *Kal* of the Hebrews; that is, it expresses the verb in its simplest form and meaning.

Ethpeel is the passive of the preceding conjugation, and like the other passive conjugations has the syllable לִּ prefixed*.

Pael is the Piel of the Hebrews; when the signification of the Peal conjugation is intransitive, the Pael makes it transitive; as, וְיָשַׁע *he was just*, Pael $\text{וְיָשַׁע־וּ$ *he justified*; sometimes it expresses the Peal sense with greater energy; as, וְיָשַׁע־וּ *he sought*, Pa. *he sought diligently*. This conjugation has a causative sense in some verbs; as, וְיָשַׁע־וּ *he bought*, $\text{וְיָשַׁע־וּ$ *he caused to buy*, i. e. *he sold*. To the Pael is sometimes assigned the sense of *commanding*, *permitting* and *declaring* what is expressed by the Peal, and sometimes these two conjugations have the same signification.

Ethpaal is the passive of the preceding conjugation. As the Pael, in many instances, signifies *to make* or *cause to do* whatever is indicated by the Peal, the Ethpaal will necessarily signify *to be made to do* that which is denoted by the Peal; and hence it is that the Peal and Ethpaal conjugations in some verbs possess the same meaning; as, וְיָשַׁע־וּ *he thought*, וְיָשַׁע־וּ *he was made to think*, i. e. *he thought*.

* Professor Lee in his Heb. Gram. supposes לִּ to be a fragment of the verb יָשַׁע *he came*; that it was originally written in full; but in process of time it was pronounced and afterwards written with the verb, the sense of which it qualified. See in his Chap. on *Heemanti nouns*, his account of the force of this and other particles which are prefixed to primitive words.

Aphel corresponds to the Hiphil of the Hebrews. In sense it is usually causative of Peal; as, זָכַר *he remembered*, Aph. זָכַרְתִּי *he caused to be remembered, he commemorated*. It is also found to possess the signification of *desiring, permitting, declaring, exhibiting, &c.* whatever is indicated by the Peal; as, אָמַן *he permitted or granted power*, אָמַן *he exhibited trouble*. In some instances it has an intransitive meaning; as, אָרַם *it shone*. The characteristic is אָ prefixed to the root.

The preceding conjugations are of very frequent use, and are acknowledged by all Grammarians. Those which follow are of much rarer occurrence.

The Ethtaphal is the passive of the preceding conjugation. It is formed from the Aphel by prefixing the particle אָ , and changing the Olaph, the characteristic of the Aphel conjugation, into Thau. Examples of this form are seldom found. See Mark xiii. 24, (Philo. vers.) *the sun* $\text{אָדַמְתָּ$ *shall be darkened*.

The Shaphel conjugation is generally considered to have the same signification as the Aphel; it is formed by prefixing שָׁ to the root, and like the Pael and Aphel takes ו under the second radical instead of ו . By many persons this conjugation has been referred to quadrilateral verbs; but it is found so frequently—much more so than the Ethtaphal—that Michaelis and others have made it a separate conjugation of triliterals.

Examples are, فَعَّلَ *he made or caused to serve*, فَعَّلَ *he inflamed*, فَعَّلَ *he made perfect*.

Eshtaphal is the passive of the preceding conjugation, and is formed from it by prefixing لِ , transposing the ل with the ع , and changing ن under the second radical into و .

The *Eshtaphal conjugation* agrees in form with the tenth conjugation of Arabic verbs.

If the first radical of a verb be ا , و , ي , ع , it is transposed with ل of the particle لِ in the Ethpeel and Ethpaal conjugations; as, لِأَعْلَى *he was left*, instead of لِأَعْلَى ; لِأَعْلَى *he was lifted up*, instead of لِأَعْلَى . After ا , the ل is changed into ي , and after ي into ع ; as, لِأَعْلَى *he was conquered*, لِأَعْلَى *he was crucified*.

Verbs are either *regular* or *irregular*. The former class includes all those verbs which preserve their radicals unchanged throughout all their inflexions, the latter those which lose or undergo a change of one or more radicals.

There are two tenses, the præterite and future. Their forms are فَعَّلَ and فَعَّلَ , and these forms determine the past and future times more accurately than they do in Hebrew. The present tense may be expressed by the active participle with the aid of the personal pronouns. By means also of the auxiliary verb two other tenses are defined; namely, the imperfect and pluperfect, of which some account will be afterwards given.

Sciadrensis in his Gram. p. ܘܡܝܢ writes on the tenses as follows: ܐܩܘܢܐ ܠܘܬ ܠܘܬܐܢܐ ܐܬܝܢ ܕܡܝܢܐ ܘܩܘܢܐ ܘܩܘܢܐ ܘܩܘܢܐ. *Tenses also are three, which we number in the first mood; namely, the præterite, the present and the future.* By the present tense he means the active participle with a personal pronoun, and there is no doubt that this combination is so often used for the purpose of representing a verb in the present tense, not only in the versions of the scriptures, but also in Syriac writings of a later date, that a grammarian may with propriety, as Sciadrensis has done, give to this construction the name of a present tense, ܐܩܘܢܐ ܕܡܝܢܐ. In this respect the Syriac language is much more perfect than any of the others which belong to the Shemetic class. In Arabic the tense which the grammarians designate مضارع *resembling*, viz. the form يَنْصِبُ is very uncertain as to the time it is intended to mark. Sometimes, when accompanied by certain particles, such as سَيَسِي it expresses the future; at other times, when it is preceded by مَا it has the force of the present; but in numerous instances the context alone can determine the tense which this form of the verb is designed to indicate. So likewise in Æthiopic there is so much indefiniteness on this point, that Ludolph, in his Æthiopic Grammar, calls ጊገብር *tempus contingens*, which he translates *facit* or *faciet*, p. 43; and in p. 37 he instructs us in this tense as follows: “Contingens tam Præsens, quam Futurum Indicativi representat.”

The different numbers, persons and genders are formed by prefixes and affixes joined to the root of the verb, as in the Hebrew.

The imperative form is used in an affirmative sense. A negation or prohibition is expressed by the future tense and the particle $\bar{\eta}$ *not*, placed before it.

The infinitive is in its nature an abstract noun, and as such receives the pronominal affixes. It has an active, neuter, or passive sense; and when added to the verb will give intensity to the signification.

33. Before we proceed to give the tables of the different classes of verbs, it is desirable to present the student with the tenses, &c. of the substantive verb $\bar{\eta}\bar{o}\sigma\tau$ *he was*, and of $\Delta\bar{\lambda}\bar{\eta}$ *is*, which are peculiar in their forms, and because the former is much used in the general conjugations.

Præterite Tense.

Person.	Sing. Number.	Gender.
1	$\Delta\bar{\lambda}\bar{o}\sigma\tau$ <i>I was</i>	com.
2	$\Delta\bar{\lambda}\bar{o}\sigma\tau$ <i>thou wast</i>	masc.
2	$\bar{\lambda}\Delta\bar{\lambda}\bar{o}\sigma\tau$ <i>thou wast</i>	fem.
3	$\bar{\eta}\bar{o}\sigma\tau$ <i>he was</i>	masc.
3	$\bar{\lambda}\bar{o}\sigma\tau$ <i>she was</i>	fem.
	Plural Number.	
1	$\bar{\lambda}\bar{o}\sigma\tau$ <i>we were</i>	com.
2	$\bar{\lambda}\bar{o}\Delta\bar{\lambda}\bar{o}\sigma\tau$ <i>you were</i>	masc.
2	$\bar{\lambda}\bar{o}\bar{\lambda}\bar{o}\sigma\tau$ <i>you were</i>	fem.
3	$\bar{o}\bar{o}\sigma\tau$ <i>they were</i>	masc.
3	$\bar{\lambda}\bar{o}\sigma\tau$ <i>they were</i>	fem.

Future.

Person.	Singular.	Gender.
1	׀ֹוּׁׁׁׁ <i>I shall or will be</i>	com.
2	׀ֹוּׁׁׁׁ <i>thou shalt or wilt be</i>	masc.
2	ׁוּׁׁׁׁׁ <i>thou shalt or wilt be</i>	fem.
3	׀ֹוּׁׁׁׁ <i>he shall or will be</i>	masc.
3	׀ֹוּׁׁׁׁ <i>she shall or will be</i>	fem.

Plural.

1	׀ֹוּׁׁׁׁ <i>we shall or will be</i>	com.
2	ׁוּׁׁׁׁׁ <i>ye shall or will be</i>	masc.
2	ׁוּׁׁׁׁׁ <i>ye shall or will be</i>	fem.
3	ׁוּׁׁׁׁׁ <i>they shall or will be</i>	masc.
3	ׁוּׁׁׁׁׁ <i>they shall or will be</i>	fem.

Infinitive.

׀ֹוּׁׁׁׁ *to be.*

Imperative.

Singular.

2	ׁוּׁׁׁׁׁ or ׁוּׁׁׁׁׁ <i>be thou</i>	masc.
2	ׁוּׁׁׁׁׁ <i>be thou</i>	fem.

Plural.

2	ׁוּׁׁׁׁׁ <i>be ye</i>	masc.
2	ׁוּׁׁׁׁׁ <i>be ye</i>	fem.

Present Tense.

Person.	Singular.	Gender.
1	أَنَا <i>I am</i>	com.
2	أنتَ <i>thou art</i>	masc.
2	أنتِ <i>thou art</i>	fem.
3	هو <i>he is</i>	masc.
3	هي <i>she is</i>	fem.

Plural.

1	نحن <i>we are</i>	com.
2	أنتم <i>ye are</i>	masc.
2	أنتم <i>ye are</i>	fem.
3	هم <i>they are</i>	masc.
3	هن <i>they are</i>	fem.

Participle.

Singular.

هو <i>being or is</i>	masc.
هي <i>being or is</i>	fem.

Plural.

هم <i>being or are</i>	masc.
هن <i>being or are</i>	fem.

The personal pronouns are frequently used in the place of the substantive verb after a participle, by which means the present tense of verbs may be expressed, as will be afterwards seen. We have also the personal pronoun in such an instance; as, הוּהוּ סָה *he is good*. In these cases, אַתָּה and אֲנִי are employed in preference to אַתָּהּ and אֲנִי .

34. We come next to אֵל *is*, which is the same as the Hebrew שׁוּ . It takes the affixes in the following manner.

Person.	Plural.		Singular.		Gender.
1	אֲנֵנוּ <i>we are</i>		אֲנִי <i>I am</i>		com.
2	אַתְּמֵנוּ <i>ye are</i>		אַתָּה <i>thou art</i>		masc.
2	אַתְּמֵיךְ <i>ye are</i>		אַתְּכִי <i>thou art</i>		fem.
3	הֵמָּה <i>they are</i>		הוּהוּ <i>he is</i>		masc.
3	הֵמָּהּ <i>they are</i>		הִיא <i>she is</i>		fem.

If to אֵל with its affixes be joined the verb הוּהוּ , the imperfect tense will be formed; thus, הוּהוּ אֵלְךָ *thou wast*, הוּהוּ אֵלָיו *he was*.

The verb אֵל signifies *to have*, when it is followed by Lomad with the pronominal affixes; as, אֵלַי *there is for me*, i.e. *I have*.

Plural.		Singular.		Gender.
لَا	أَنَا	لَا	أَنَا	com.
لَاكُمْ	أَنْتُمْ	لَاكَ	أَنْتَ	masc.
لَايَكُمْ	أَنْتُمْ	لَاكِ	أَنْتِ	fem.
لَا لَهُمْ	أَنْتُمْ	لَا لَهُ	هُوَ	masc.
لَا لِهِنَّ	أَنْتُمْ	لَا لَهَا	هِيَ	fem.

The negative form is لَا, a contraction of لا and انا; when it is joined with the pronominal affixes we obtain the following, لَا أَنَا *there is not for me*, i.e. *I have not*, لَاكَ أَنْتَ *thou hast not*, and so on for the others. Or by annexing the affixes to the verb we have, لَا أَنَا *I am not*, لَاكَ أَنْتَ *thou art not*, لَا أَنَا *we are not*, &c.

35. We will now give a paradigm of انا in all its conjugations, &c. as an example of the inflexion of regular verbs in general.

	Peal.	Ethpeel.	Pael.	Ethpaal.
Præt. 3. masc.	صَلَا	أَصَلَا	صَلَا	أَصَلَا
3. fem.	صَلَا	أَصَلَا	صَلَا	أَصَلَا
2. masc.	صَلَا	أَصَلَا	صَلَا	أَصَلَا
2. fem.	صَلَا	أَصَلَا	صَلَا	أَصَلَا
1. com.	صَلَا	أَصَلَا	صَلَا	أَصَلَا
Plur. 3. masc.	صَلَا	أَصَلَا	صَلَا	أَصَلَا
3. fem.	صَلَا	أَصَلَا	صَلَا	أَصَلَا
2. masc.	صَلَا	أَصَلَا	صَلَا	أَصَلَا
2. fem.	صَلَا	أَصَلَا	صَلَا	أَصَلَا
1. com.	صَلَا	أَصَلَا	صَلَا	أَصَلَا
Infinitive.	صَلَا	أَصَلَا	صَلَا	أَصَلَا
Imper. masc.	صَلَا	أَصَلَا	صَلَا	أَصَلَا
fem.	صَلَا	أَصَلَا	صَلَا	أَصَلَا
Plur. masc.	صَلَا	أَصَلَا	صَلَا	أَصَلَا
fem.	صَلَا	أَصَلَا	صَلَا	أَصَلَا
Fut. 3. masc.	يَصَلَا	يَصَلَا	يَصَلَا	يَصَلَا
3. fem.	يَصَلَا	يَصَلَا	يَصَلَا	يَصَلَا
2. masc.	يَصَلَا	يَصَلَا	يَصَلَا	يَصَلَا
2. fem.	يَصَلَا	يَصَلَا	يَصَلَا	يَصَلَا
1. com.	يَصَلَا	يَصَلَا	يَصَلَا	يَصَلَا
Plur. 3. masc.	يَصَلَا	يَصَلَا	يَصَلَا	يَصَلَا
3. fem.	يَصَلَا	يَصَلَا	يَصَلَا	يَصَلَا
2. masc.	يَصَلَا	يَصَلَا	يَصَلَا	يَصَلَا
2. fem.	يَصَلَا	يَصَلَا	يَصَلَا	يَصَلَا
1. com.	يَصَلَا	يَصَلَا	يَصَلَا	يَصَلَا
Part. act.	صَلَا	صَلَا	صَلَا	صَلَا
pass.	صَلَا	صَلَا	صَلَا	صَلَا

36. *Observations on Regular Verbs.**The Præterite.*

The first letter of the root is generally without a vowel, the second has for the most part v , but sometimes it has r , especially in intransitive verbs and verbs denoting the affections, qualities, or sensations of the mind; as, וָסַח *he ceased*, לָסַח *he blushed*, וָדַע *he cleaved*, וָדַעַר *he slept*, וָנָד *he trembled*, וָנָדַע *he laid down*, וָיָשַׁב *he inhabited*. Also verbs whose middle radical is Olaph; as, וָשַׁלַּח *he enquired*, וָשַׁחַח *he was hoary*. Some verbs there are which admit both v and r ; as, וָאָכַל and וָאָכַלַּח *he has eaten*; but in many of these instances a difference of signification is denoted; thus, וָאָבַד *he absolved*, and וָאָבַדַּח *he was absolved*. Similarly וָפָדַח and וָפָדַחַח . Those also whose first radical is Yud have frequently r under the second; as, וָיָסַד *he set*.

The Yud of the feminine gender, third person, plural number is sometimes omitted and the verb is written as וָשַׁלַּחַן *they slew*, fem. The same occasionally happens to Vau of the masculine gender. The reason is that these letters are never pronounced.

Nun paragoric is added in some instances both to the masc. and fem. genders of the third person, plural number, but more frequently to the latter; as, וָשַׁלַּחְנָה , וָשַׁלַּחְנָה third pers. plu. masc. and fem.

The force of this particle is supposed to be that of giving *energy* or *certainty* to the expressions in which it is found to occur.

The Ethpeel of the 3rd. pers. sing. fem. in some examples terminates in Yud; as, $\text{וְלֹא יָדָעְתָּ} \text{ } \text{וְלֹא יָדָעְתָּ} \text{ } \text{וְלֹא יָדָעְתָּ}$ *his place was not known.* Bar. Heb. Chron. 86. 5. See also 135. 5; 482. 8.

○ and ◡ at the end of the 3rd. pers. plu. masc. and fem. are *otiose*, and on that account are occasionally cast away.

Some verbs are found to have Olaph prosthetic; as, $\text{וְיָצָא} \text{ } \text{וְיָצָא}$ *he found.*

The numbers and persons of this tense are formed by affixing a particle of one of the personal pronouns to the radical letters; thus, $\text{וְיָצָא} \text{ } \text{וְיָצָא}$ for $\text{וְיָצָא} \text{ } \text{וְיָצָא}$.

The Future.

This Tense seems to be formed in the active conjugations by prefixing certain abbreviated forms of the personal pronouns to the imperative mood; thus, $\text{וְיָצָא} \text{ } \text{וְיָצָא}$ for $\text{וְיָצָא} \text{ } \text{וְיָצָא}$ and וְיָצָא ; $\text{וְיָצָא} \text{ } \text{וְיָצָא}$ for $\text{וְיָצָא} \text{ } \text{וְיָצָא}$ and וְיָצָא .

In the passive conjugations the same forms are used instead of וְיָצָא of the particle וְיָצָא .

Verbs having ◡ under the middle radical of the præterite, in the future take ◡; as, $\text{וְיָצָא} \text{ } \text{וְיָצָא}$; those also

whose third radical is a guttural or Rish take ∇ . A few verbs submit to no rule as to the vowels which they receive; thus, $\nabla\lambda$ *I will receive*, which has the same vowels as the Heb. אָתָּן.

The second and third persons singular feminine sometimes admit Yud otiose or paragogic at the end; thus, $\nabla\lambda\text{ }^{\text{x}}\text{ }^{\text{a}}$ and $\nabla\lambda\text{ }^{\text{a}}$.

The præformative letters are not four, as in Hebrew, namely, אָתָּן; but only three, namely, λ . The third person sing. and plu. of both genders take ^{a} instead of ^{a} as in Hebrew, probably from ^{a} .

It is certainly somewhat remarkable that the prefix for the 3rd. pers. of the fut. should be Nun, when in Heb. and also in Chald. Arab. and Æthiop. it is Yud. The deviation of the Syriac in this particular from the rest of the Shemetic languages has been a puzzle to many, and has given rise to various conjectural explanations. The one however in which Grammarians have seemed most inclined to repose, is this, viz. that the Nun was written for Yud by mistake. This opinion is expressed as follows by Hoffman, but in which this distinguished linguist does not at all concur. “*Nun* præform. 3 personæ multis suspectum fuit, quia in cognatis dialectis Yud inveniebatur, neque dubitarunt litterarum Yud et Nun, quæ sane sunt figura simillimæ, in auxilium vocare permutationem facillimam.” Now this mode of accounting for Nun instead of Yud appears to me in the highest degree improbable; indeed almost absurd, when we consider that the language was written and spoken at the same time, and that Nun is so unlike Yud in pronunciation

that it is next to impossible that one letter should be mistaken for the other. It is better therefore that we should rest satisfied with the fact, that the fut. form of the 3rd. pers. is וְעָשָׂה and not וְעָשָׂה , than to attempt to explain what, for want of data, is obviously inexplicable.

וְעָשָׂה is the third pers. sing. masc. and the first pers. plu. masc.; but the context will determine the person which is to be taken.

The verb עָשָׂה *he obeyed*, receives וְ for אֵ through the whole of the Ethpeel conjugation, except the infin., which is regular; thus, præter. עָשָׂה , imper. עָשֵׂה , part. עָשֵׂה .

Infinitive.

The Infinitive of all the conjugations has Mem præformative. The Peal is masculine. The others have the termination וֹ , and are feminine.

Imperative.

The observation on the vowel placed over the second radical of the future holds good in the imperative; as, עָשֵׂה *make ye*, $\text{עָשֵׂה$ *sleep ye*. In the Ethpeel and Ethpaal conjugations the middle radical has no vowel, and under it is placed the *linea occultans*. This peculiarity has probably arisen from the general practice of people to utter a command in a hasty and an abrupt manner.

Nun paragogic is sometimes found with the forms of the imper. in the Peal, Pael and Aphel conjugations; as, עָשֵׂהוּ for עָשֵׂה .

Participles.

The Participle active Peal is always written as ܘܠܘܢ without the Vau, which is inserted in the Hebrew participial noun Kal. This circumstance arises from Vau not being used with the vowel e , but with a . On the contrary the passive participle has ܘܠܘܢ with the vowel a ; as, ܘܠܘܢ . The participles of all the other conjugations are derived from the præterite by prefixing Mem. This letter is very probably a particle of the pronoun ܘܠܘܢ , ܘܠܘܢ , or ܘܠܘܢ ; so that ܘܠܘܢ is *he who slayeth*, i. e. *one slaying*. In the passive and Aphel conjugations the Olaph is omitted and its vowel taken by the Mem.

The part. ܘܠܘܢ sometimes takes the vowel e on the first rad., especially on intrans. verbs; as, ܘܠܘܢ *astonished*, Luke i. 21.

From the last remark but one must be exempted some verbs of the Aphel conjugation, which retain the Olaph when another letter is prefixed; as, ܘܠܘܢ *permitting to live*. This is also the case in the future.

The Olaph of the Aphel conjugation is changed in the Ethtaphal into ܘܠܘܢ ; as, ܘܠܘܢ for ܘܠܘܢ . This is likewise true in the whole conjugation.

37. The gutturals produce a few anomalies, and only a few; for the Syrians have not so great a variety of vowel changes as the Hebrews. Verbs, the third radical of

which is σ , ω , υ or \imath , have in the future and imperative Pael for the most part the vowel γ under the middle radical. In the other conjugations and the active participle Pael, they have γ in the place of τ ; as, فُكِّد *worshipping*, مُفَضِّل *glorying*, كَاذَّب *he mocked*, أَذْكُر *he commemorated*.

The verbs صَلَّى *he consoled*, لَمَّ *he defiled*, لَبَّسَ *he polluted*, in the Pael and Ethpaal conjugations, have the same changes of the vowels as the gutturals which are mentioned in the preceding paragraph.

38. The *Present Tense* is formed by the participles (form صُلِّى) and the personal pronouns placed after them; thus,

Singular.

أَنَا صُلِّى	<i>I am slaying</i>
أَنْتَ صُلِّى	<i>thou art slaying</i>
أَنْتِ صُلِّى	<i>thou art slaying</i>
هُوَ صُلِّى	<i>he is slaying</i>
هِيَ صُلِّى	<i>she is slaying.</i>

Plural.

أَنْتُمْ صُلِّى	<i>we are slaying</i>	} masc.
أَنْتُمْ صُلِّى	<i>ye are slaying</i>	
&c.		
أَنْتُنَّ صُلِّى	<i>we are slaying</i>	} fem.
أَنْتُنَّ صُلِّى	<i>ye are slaying</i>	

The third pers. plu. is expressed simply by the act. part. in the plural number.

These auxiliary pronouns are sometimes contracted and affixed to the verb; as, $\Delta\Delta\Delta\Delta\Delta\Delta$, $\Delta\Delta\Delta\Delta\Delta\Delta$ *thou art slaying*, second pers. sing. masc. and fem.

The substantive verb added to the participial form $\Delta\Delta\Delta\Delta\Delta\Delta$ will sometimes express the imperfect tense; as, $\Delta\Delta\Delta\Delta\Delta\Delta$ $\Delta\Delta\Delta\Delta\Delta\Delta$ *he was slaying*. But if this verb be added to the præterite it will sometimes make the pluperfect tense; as, $\Delta\Delta\Delta\Delta\Delta\Delta$ $\Delta\Delta\Delta\Delta\Delta\Delta$ *he had slain*.

The pluperfect tense will not always be determined in this manner; for it sometimes happens that the auxiliary verb is thus found with the præterite, when the context will not permit it to signify the pluperfect tense. In such case the præterite or imperfect tense will be expressed.

IRREGULAR VERBS.

39. LARGE classes of verbs deviate from the foregoing paradigm of $\Delta\Delta\Delta\Delta\Delta\Delta$ and present many irregularities in the process of conjugation. They are produced by nearly the same causes as in Hebrew, namely, by gutturals, which have been already noticed; by the letters Δ Δ Δ ; by the first radical being Nun; or by

the second and third radicals being the same. Indeed the same classes of irregular verbs exist in the Hebrew, Chaldee, Syriac, Arabic and the whole of that family of languages.

We have seen that the verb ו"ב is employed to designate the conjugations. The classes of irregular verbs also are usually denoted, for the sake of brevity, by one of the letters in ו"ב; thus, "ו, "ב, "ב, stand for verbs the first radical of which is ו or ב; "ב, "ב, those the middle radical of which is ו or ב, or the second and third radicals the same; and finally "ב, "ב, those the last radical of which is ו or ב.

40. Verbs "ו" or "ב".

1. In accounting for the anomalies which exist in this class, it is to be observed that Olaph or Yud beginning a word must have a vowel; as, אָזְה he was anxious, בָּרַב he begot, and not אֶזְה, בֶּב. See § 5.

2. In the middle of a word Olaph or Yud and the preceding letter cannot be both without vowels. This is the consequence of what is stated in (1); for in those forms where two consonants without vowels come together the Olaph or Yud would begin a syllable, and would consequently require a vowel as much as at the beginning of a word.

3. This vowel of the Olaph or Yud is generally remitted to the preceding letter; but when an ad-

dition is made to the end of the word, to avoid the concurrence of several letters without vowels, the Olaph or Yud retains its vowel; thus, הָיָה *he was begotten*, $\text{הָיוּ$ *they were corroded*, הָיִיתִי *I was begotten*.

4. In the Aphel, Shaphel, and their passive conjugations, the Olaph or Yud is changed into Vau, which coalesces with the preceding ו and makes the diphthong *au*; as, אָכַלְתָּ , אָכַלְתְּ .

5. Olaph and Yud are dropped in the future first person singular; as, אֶכֶּלְךָ *I shall eat*, for אֶכֶּלְךָ , אֶבְרָךְ *I shall beget*.

6. Verbs "ב" are regular in the Pael and Ethpaal conjugations, which are therefore exceptions to (5).

7. In the Peal conjugation the vowel of the Olaph is ו in the præter. In the pass. participle it is ו . In the imper. in those cases where the second vowel is ו , the first is ו ; as, אֲכַלְךָ *eat thou*, masc.; but if the second vowel be ו , the first is ו ; as, אֲבַרְךָ *say thou*, masc. A similar rule is observed in the future tense, namely, when the second vowel is ו the first is ו , and when the second is ו the first is ו .

8. The Olaph in the Ethpeel and Ethpaal conjugations is sometimes changed into ל ; as, בְּרַלְלִי from

אָטַק *he took*, אָלַלְתִּי *he lamented*. Indeed Olaph preceded by Thau is frequently changed into Thau for the sake of euphony.

9. Olaph or Yud in the middle of a word rests in general in ן or ך. The latter is sometimes changed into the former.

The verb אָזַח *he departed*, makes its imperative mood of the Peal conjugation thus,

אָזַח אָזַח אָזַח אָזַח

The אָ of אָזַח has the *linea occultans* as often as it ought to have a vowel from the analogy of the regular verb, and Zain by the same rule is without one. In such cases the vowel of Lomad is remitted to Zain; as, אָזַחְתִּי *she departed*.

In the passive part. Peal the radical א in some verbs receives the vowel ם instead of ך; as, אָזַחְתִּי *taught*, Rom. ii. 18.

Yud in the verb אָזַח has no need of the vowel ך; because the second radical is not pronounced, and therefore its vowel is remitted to the first. In the imper. we have אָזַח.

The Yud remains in the Aphel conjugation in the verbs אָזַחְתִּי *he ejaculated*, אָזַחְתִּי *he sucked*.

אִפְּ *he was faithful*, in the Aphel conjugation takes ס as the characteristic, and פ is changed into ב; thus, אִפְּסָה *he believed*; so Heb. אִפְּסָה, Arab. هَمِنَ.

Some verbs beginning with Yud reject this radical in the inf. and fut. Peal; as, יָדַע *he knew*, inf. יָדַעַ; אָבַד *he set*, fut. אָבַדַ.

41. Verbs ע.

The anomalies belonging to this class of verbs are only few; the principal one is the rejection of Nun in certain situations, and the rule is this: whenever Nun is at the end of a syllable and without a vowel, according to the analogy of the regular verb, it is rejected. We have therefore fut. Peal נִפְּעַ *Ne-puk*, for נִפְּעַנִּי *Nen-puk*, inf. נִפְּעַ for נִפְּעַנִּי.

In the imper. Peal the Nun is thrown away at the beginning of the word; as, נִפְּעַ for נִפְּעַנִּי. The reason of this elision is perhaps the difficulty of pronouncing it with rapidity in such a situation, and it has therefore been neglected in writing.

The Ethpeel, Pael and Ethpaal conjugations of these verbs are quite regular in all their forms.

Verbs of this class are not found in the Shaphel and its passive conjugation.

	Peal.	Afel.	Ethtatal.
Præt. Sing. 3. masc.	فَوَّ	أَفَوَّ	أَفَوَّوْا
3. fem.	فَوَّتْ	أَفَوَّتْ	أَفَوَّوْا
2. masc.	فَوَّوْا	أَفَوَّوْا	أَفَوَّوْا
2. fem.	فَوَّوْا	أَفَوَّوْا	أَفَوَّوْا
1. com.	فَوَّوْا	أَفَوَّوْا	أَفَوَّوْا
Plur. 3. masc.	فَوَّوْا	أَفَوَّوْا	أَفَوَّوْا
3. fem.	فَوَّوْا	أَفَوَّوْا	أَفَوَّوْا
2. masc.	فَوَّوْا	أَفَوَّوْا	أَفَوَّوْا
2. fem.	فَوَّوْا	أَفَوَّوْا	أَفَوَّوْا
1. com.	فَوَّوْا	أَفَوَّوْا	أَفَوَّوْا
Infinitive.	فَوَّوْا	أَفَوَّوْا	أَفَوَّوْا
Imper. Sing. masc.	فَوَّ	أَفَوَّ	أَفَوَّوْا
fem.	فَوَّوْا	أَفَوَّوْا	أَفَوَّوْا
Plur. masc.	فَوَّوْا	أَفَوَّوْا	أَفَوَّوْا
fem.	فَوَّوْا	أَفَوَّوْا	أَفَوَّوْا
Fut. Sing. 3. masc.	فَوَّوْا	فَوَّوْا	فَوَّوْا
3. fem.	فَوَّوْا	فَوَّوْا	فَوَّوْا
2. masc.	فَوَّوْا	فَوَّوْا	فَوَّوْا
2. fem.	فَوَّوْا	فَوَّوْا	فَوَّوْا
1. com.	فَوَّوْا	فَوَّوْا	فَوَّوْا
Plur. 3. masc.	فَوَّوْا	فَوَّوْا	فَوَّوْا
3. fem.	فَوَّوْا	فَوَّوْا	فَوَّوْا
2. masc.	فَوَّوْا	فَوَّوْا	فَوَّوْا
2. fem.	فَوَّوْا	فَوَّوْا	فَوَّوْا
1. com.	فَوَّوْا	فَوَّوْا	فَوَّوْا
Part. act.	فَوَّوْا	فَوَّوْا	فَوَّوْا
pass.	فَوَّوْا	فَوَّوْا	فَوَّوْا

	Peal.	Ethpeel.	Pael.	Ethpaal.
Præt. Sing. 3. masc.	أَطَا	أَظَاظَا	أَطَا	أَظَاظَا
3. fem.	أَطَا	أَظَاظَا	أَطَا	أَظَاظَا
2. masc.	أَطَا	أَظَاظَا	أَطَا	أَظَاظَا
2. fem.	أَطَا	أَظَاظَا	أَطَا	أَظَاظَا
1. com.	أَطَا	أَظَاظَا	أَطَا	أَظَاظَا
Plur. 3. masc.	أَطَوْا	أَظَاظَوْا	أَطَوْا	أَظَاظَوْا
3. fem.	أَطَوْنَ	أَظَاظَوْنَ	أَطَوْنَ	أَظَاظَوْنَ
2. masc.	أَطَوْهُ	أَظَاظَوْهُ	أَطَوْهُ	أَظَاظَوْهُ
2. fem.	أَطَوْنَهَا	أَظَاظَوْنَهَا	أَطَوْنَهَا	أَظَاظَوْنَهَا
1. com.	أَطَوْنَهَا	أَظَاظَوْنَهَا	أَطَوْنَهَا	أَظَاظَوْنَهَا
Infinitive.	مَاطَا	مَاطَاظَا	مَاطَا	مَاطَاظَا
Imper. Sing. masc.	أَطَا	أَظَاظَا	أَطَا	أَظَاظَا
fem.	أَطَا	أَظَاظَا	أَطَا	أَظَاظَا
Plur. masc.	أَطَا	أَظَاظَا	أَطَا	أَظَاظَا
fem.	أَطَا	أَظَاظَا	أَطَا	أَظَاظَا
Fut. Sing. 3. masc.	يَاطَا	يَظَاظَا	يَاطَا	يَظَاظَا
3. fem.	يَاطَا	يَظَاظَا	يَاطَا	يَظَاظَا
2. masc.	يَاطَا	يَظَاظَا	يَاطَا	يَظَاظَا
2. fem.	يَاطَا	يَظَاظَا	يَاطَا	يَظَاظَا
1. com.	يَاطَا	يَظَاظَا	يَاطَا	يَظَاظَا
Plur. 3. masc.	يَاطَقُوا	يَظَاظَقُوا	يَاطَقُوا	يَظَاظَقُوا
3. fem.	يَاطَقْنَ	يَظَاظَقْنَ	يَاطَقْنَ	يَظَاظَقْنَ
2. masc.	يَاطَقُوا	يَظَاظَقُوا	يَاطَقُوا	يَظَاظَقُوا
2. fem.	يَاطَقْنَ	يَظَاظَقْنَ	يَاطَقْنَ	يَظَاظَقْنَ
1. com.	يَاطَقُوا	يَظَاظَقُوا	يَاطَقُوا	يَظَاظَقُوا
Part. act.	أَطَا	مَاطَاظَا	مَاطَا	مَاطَاظَا
pass.	أَطَا	مَاطَاظَا	مَاطَا	مَاطَاظَا

	Peal.	Ethpeel.
Præt. Sing. 3. masc.	ص	ص
3. fem.	ص	ص
2. masc.	ص	ص
2. fem.	ص	ص
1. com.	ص	ص
Plur. 3. masc.	ص	ص
3. fem.	ص	ص
2. masc.	ص	ص
2. fem.	ص	ص
1. com.	ص	ص
Infinitive.	ص	ص
Imper. Sing. masc.	ص	ص
fem.	ص	ص
Plur. masc.	ص	ص
fem.	ص	ص
Fut. Sing. 3. masc.	ص	ص
3. fem.	ص	ص
2. masc.	ص	ص
2. fem.	ص	ص
1. com.	ص	ص
Plur. 3. masc.	ص	ص
3. fem.	ص	ص
2. masc.	ص	ص
2. fem.	ص	ص
1. com.	ص	ص
Part. act.	ص	ص
pass.	ص	ص

The vowel of the second radical in the fut. and imper. Peal observes generally the same rule as regular verbs; thus, قَطَّ *he cut*, نَفَسَ *he breathed*, ثَبَّتَ *he fixed*, take the vowel ا ; but صَدَقَ *he adhered*, سَدَدَ *it flowed down*, have ا . There are a few exceptions; as, نَزَلَ *he descended*, which takes ا in the fut. and imper.

The rule for the removal of Nun does not apply to verbs of this class, when the second and third radicals are the same; nor when the middle radical is one of the quiescent letters; nor in some verbs whose second radical is *He*.

صَاعَدَ *he ascended*, is anomalous, and takes some of its forms from the obsolete verb صَاعَدَ ; as, صَاعِدْ imper. صَاعِدِي inf. صَاعِدِي fut.

Olaph, characteristic of the Aphel conjugation, is occasionally retained with the prefixes; as, تَنْزِلُ *thou wilt bring down*, from نَزَلَ .

42. Verbs "و" or "ي".

Verbs having Vau and those having Yud for their middle radical letter differ so little from each other in their conjugations, that they may be both comprehended in one class. These letters are sometimes placed in such situations as to lose their consonantal power, and defects in consequence arise in those forms of the verb where that power is lost.

1. Vau deprived of a vowel for the most part rests in the vowel ا . In such a case whenever another

vowel is required by the analogy of the regular verb, the Vau is usually changed into Yud; as, וּוּוּוּוּ for וּוּוּוּוּ , וּוּוּוּ for וּוּוּוּ .

2. Vau for the most part takes the vowel ו or ו . When therefore another vowel is required by the analogy of the regular verb, the Vau is taken away or changed into Olaph or Yud; as, וּוּ for וּוּ , וּוּ for וּוּ .

3. In the Aphel conjugation the Vau is changed into Yud; the vowel ו , which belongs to Vau, is also changed into ו , and this vowel is remitted to the preceding letter; as, וּוּוּ for וּוּוּ .

There are some verbs which preserve the ו in the Pael and Ethpaal conjugations; as, וּוּוּ *he disturbed*, וּוּוּ *he was disturbed*.

In the part. Peal the Vau is changed into Olaph, and is pronounced Yud. When the third radical is a guttural or Rish, the vowel ו is changed into ו . See § 37.

Throughout the Ethpeel conjugation ו of the syllable וּ is doubled, except in the 2nd. pers. fut. This is the same as in Chaldee, except in the latter language the duplication is made by Dagesh forte.

The verbs of this class are not found in the Shaphel and Eshtaphal conjugations.

There are some verbs having the middle radical Vau, which are not conjugated after the paradigm; namely,

- (1) Those which have Olaph or Yud for the third radical; as, לָוּ *he was equal*, לָבַט *he adhered*.
- (2) Such verbs as לָבַט *he desired*, לָבַט *he acted unjustly*.

In some verbs a difference of signification is marked by the middle radical Vau being moveable or otherwise; as, לָבַט *it was white*, לָבַט *he saw*.

Verbs having Yud for the middle radical letter, preserve it in some of the forms of the Peal conjugation; for instance, לָבַט in the præterite.

Plural.	Singular.
לָבַט	לָבַט
לָבַט	לָבַט
לָבַט	לָבַט
לָבַט	לָבַט
לָבַט	לָבַט

In the fut. Peal the præformative letters have no vowel except that which belongs to the first person singular.

From verbs of this class quadrilateral forms are frequently derived, and make two additional conjugations, namely, Palpel and its passive Ethpalpal; as, לָבַט *he made a commotion*, from לָבַט ; לָבַט *he exalted*, from לָבַט . See *quadrilateral verbs*.

In *לָבַד* *he lived*, whenever a præformative is annexed, the Yud is taken away and its vowel remitted to the preceding consonant; as, inf. *לָבַד* for *לָבַד*.

43. Verbs "לָ.

There are a few anomalies in these verbs, but they are not so numerous nor of a kind to require a paradigm. Most of them may be accounted for on the principle stated in § 40; namely, that *Olaph remits its vowel to the preceding letter, which was previously without a vowel*. Agreeably to this law we have *לָבַד* *he was good*, *לָבַד* *he was old*, *לָבַד* *he enquired*, imper. *לָבַד* *put on the shoe*. So also in Ethpeel we have *לָבַד*.

Olaph is sometimes placed before the first radical; we have indeed the following forms, *לָבַד*, *לָבַד*, *לָבַד*, *לָבַד*.

In Aphel we have *לָבַד* *he did badly*, *לָבַד* *he put on the shoes*, *לָבַד* *he did well*.

In Pael and Ethpaal conjugations Olaph is changed into Yud; as, *לָבַד* *he prepared*, *לָבַד* *he was prepared*.

44. Verbs "לָ.

This class comprehends the two classes of Hebrew verbs terminating in א and ה, and the three classes of Arabic verbs ending in ي و ا.

	Peal.	Ethpeel.	Pael.
Præt. Sing. 3. masc.	حَو	حَوَّلِي	حَوَّي
3. fem.	حَوَّ	حَوَّلِي	حَوَّي
2. masc.	حَو	حَوَّلِي	حَوَّي
2. fem.	حَوَّ	حَوَّلِي	حَوَّي
1. com.	حَوَّ	حَوَّلِي	حَوَّي
Plur. 3. masc.	حَوو	حَوَّلِي	حَوَّو
3. fem.	حَوو	حَوَّلِي	حَوَّو
2. masc.	حَوو	حَوَّلِي	حَوَّو
2. fem.	حَوو	حَوَّلِي	حَوَّو
1. com.	حَوو	حَوَّلِي	حَوَّو
Infinitive.	حَوو	حَوَّلِي	حَوَّو
Imper. Sing. masc.	حَو	حَوَّلِي	حَوَّي
fem.	حَوَّ	حَوَّلِي	حَوَّي
Plur. masc.	حَوو	حَوَّلِي	حَوَّو
fem.	حَوو	حَوَّلِي	حَوَّو
Fut. Sing. 3. masc.	حَوو	حَوَّلِي	حَوَّو
3. fem.	حَوو	حَوَّلِي	حَوَّو
2. masc.	حَوو	حَوَّلِي	حَوَّو
2. fem.	حَوو	حَوَّلِي	حَوَّو
1. com.	حَوو	حَوَّلِي	حَوَّو
Plur. 3. masc.	حَوو	حَوَّلِي	حَوَّو
3. fem.	حَوو	حَوَّلِي	حَوَّو
2. masc.	حَوو	حَوَّلِي	حَوَّو
2. fem.	حَوو	حَوَّلِي	حَوَّو
1. com.	حَوو	حَوَّلِي	حَوَّو
Part. act.	حَوو	حَوَّلِي	حَوَّو
pass.	حَوو	حَوَّلِي	حَوَّو

In the consideration of these verbs, we observe,

1st. When they receive an addition to the end the Olaph is either taken away or changed into Yud; thus, אָלַף , אָלַפֿ . This arises from the circumstance that Olaph is seldom found in the middle of a word beginning a syllable, or quiescent in the middle of a syllable.

2nd. Participles form the fem. gender according to the rules given in the Chapter on Nouns; as, אָלַפֿ fem. אָלַפֿ , אָלַפֿ fem. אָלַפֿ .

3rd. Olaph in the 3rd. pers. sing. præter. of all the conjugations, except Peal, becomes Yud quiescent in פ ; as, אָלַפֿ .

4th. The infin. is subject to the 1st rule; but in other respects it is regular.

5th. In the imper. Peal and Ethpeel sing. masc., Olaph is changed into Yud; in the former it rests in פ , in the latter it makes a diphthong with ו ; thus, אָלַפֿ and אָלַפֿ . But in the other conjugations Olaph remains and rests in ו . In the fem. ו makes a diphthong with ו . In the plural forms the third rad. is taken away in all the conjugations; thus, אָלַפֿ אָלַפֿ .

6th. In the fut. tense and participles, Olaph rests in ו ; but before the affixes ו and ו it is taken away. Before the affix ו Olaph passes into Yud moveable; as, אָלַפֿ .

In the plu. præt. Peal of the third person we have וְיָצְאוּ and וְיָצְאוּ for וְיָצְאוּ וְיָצְאוּ. In a few instances in the Philoxenian version the Olaph is preserved when the affixes are annexed to them; as, וְיָצְאוּ אֶת־הוֹטֵם *they untied him*, Mark xi. 4.

Some verbs in Peal change Olaph into Yud, and are declined as the præterite of the other conjugations; thus,

Plural.	Singular.
וְיָצְאוּ	וְיָצָא
וְיָצְאוּ וְיָצְאוּ	וְיָצְאוּ
וְיָצְאוּ	וְיָצָא
וְיָצְאוּ	וְיָצָא
וְיָצְאוּ וְיָצְאוּ	וְיָצָא

The verb וְיָצְאוּ is not of the Aphel conjugation, as is manifest from the vowel ׀ being under the Olaph. It is probably the Peal conjugation with Olaph prosthetic.

A few verbs of this class have ׀ in the sing. numb. masc. of the imper.; as, וְיָצְאוּ *drink*.

In the 3rd. pers. plu. præt. and 2nd. pers. plu. imper. Peal, some verbs take the paragogic forms

וְיָצְאוּ, וְיָצְאוּ, וְיָצְאוּ.

	Peal.	Ethpeel.	Pael.
Præt. Sing. 3. masc.			
3. fem.			
2. masc.			
2. fem.			
1. com.			
Plur. 3. masc.			
3. fem.			
2. masc.			
2. fem.			
1. com.			
Infinitive.			
Imper. Sing. masc.			
fem.			
Plur. masc.			
fem.			
Fut. Sing. 3. masc.			
3. fem.			
2. masc.			
2. fem.			
1. com.			
Plur. 3. masc.			
3. fem.			
2. masc.			
2. fem.			
1. com.			
Part. act.			
pass.			

Ethpaal.	Aphel.	Ethtaphal.	Shaphel.	Eshtaphal.

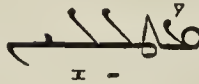
45. Verbs ٲ.

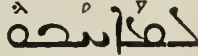
Verbs which have the second and third radicals the same lose the middle radical in the Peal, Aphel, Ethtaphal, Shaphel and Eshtaphal conjugations. The vowel of the middle radical expunged is remitted to the first. With the exception of this defect and a peculiarity in the act. part. Peal, the whole inflexion is quite regular. The Ethpeel, Pael and Ethpaal conjugations retain both the radicals, and are in every respect regular. But for the two last conjugations the *Palpel* and *Ethpalpal* forms are most frequently used; as, ٲ he drew, ٲ he agitated, ٲ he magnified.

The imper. and fut. Peal receive on the second radical the vowel > or >, according to the rule laid down for these forms in the reg. verbs; thus, ٲ he will spoil, ٲ he will desire.

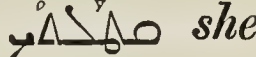
In the act. part. Peal the middle radical is changed into Olaph, but it is pronounced as Yud; thus, ٲ is pronounced *Ro-yes*, § 11. When an addition is made to the end of this part., the Olaph with its vowel is taken away; as, ٲ, ٲ. The verb ٲ is an exception, for it preserves the Olaph in the plural; as, ٲ masc. and ٲ fem.

Verbs which have Olaph for the second and third radicals preserve both of them in inflexion. See *doubly irregular verbs*.

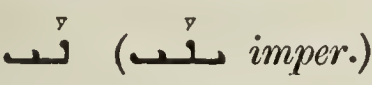
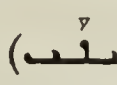
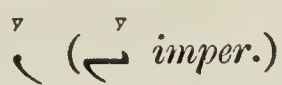
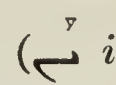









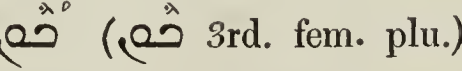


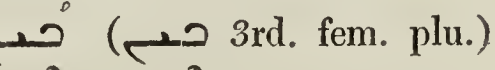

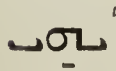

In the part. Aphel the middle radical is sometimes retained; but it has the *linea occultans*; as,  *shadowing*.

The Olaph, characteristic of the Aphel conjugation, is sometimes retained with the præformatives; as,  *to love*.

The Objective Affixes attached to Verbs.

46. We have already seen that different affixes are added to verbs to mark the *person* and *number*; besides these, others are frequently attached, which may be called the objective affixes; thus,  *she has slain thee*. If the verb be intransitive, then it must be translated with some preposition to preserve its connection with the pronoun. We will first give a Table of these Affixes.

When a Consonant precedes the Affix.

Sing.	Plu.
 ( <i>imper.</i>)	 ( <i>imper.</i>)
	
	
	
	
<i>2nd. pers. masc. 3rd. pers. fem. Præf. and Nun preced.</i>	
Sing.	Plu.
	
	 ( 3rd. fem. plu.)
	 ( 3rd. fem. plu.)
	
	

	Peal.	Aphel.	Ethtaphal.
Præt. Sing. 3. masc.	ط	أط	أطط
3. fem.	طت	أطت	أططت
2. masc.	طت	أطت	أططت
2. fem.	طتت	أطتت	أططتت
1. com.	طت	أطت	أططت
Plur. 3. masc.	طوا	أطوا	أططوا
3. fem.	طوا	أطوا	أططوا
2. masc.	طوا	أطوا	أططوا
2. fem.	طوا	أطوا	أططوا
1. com.	طوا	أطوا	أططوا
Infinitive.	ط	أط	أطط
Imper. Sing. masc.	ط	أط	أطط
fem.	طوا	أطوا	أططوا
Plur. masc.	طوا	أطوا	أططوا
fem.	طوا	أطوا	أططوا
Fut. Sing. 3. masc.	ط	أط	أطط
3. fem.	طوا	أطوا	أططوا
2. masc.	طوا	أطوا	أططوا
2. fem.	طوا	أطوا	أططوا
1. com.	أطوا	أطوا	أططوا
Plur. 3. masc.	أطوا	أطوا	أططوا
3. fem.	أطوا	أطوا	أططوا
2. masc.	أطوا	أطوا	أططوا
2. fem.	أطوا	أطوا	أططوا
1. com.	أطوا	أطوا	أططوا
Part. act.	ط	أط	أطط
pass.	ط	أط	أطط

Vowel preceding.

Sing.	Plu.
ب	ب
ب	ب
ب	ب
ب, ب	
ب (ب ^ٲ)	

It will not be necessary to extend the paradigm beyond the Peal conjugation, for the others are inflected like it. Whatever deviations there are will be given. Neither will it be necessary to give examples of irregular verbs, except that class of them which have Olaph for the third radical, and of which, on account of some striking peculiarities, particular notice must be taken.

The first and second persons of both numbers through both the tenses do not take the objective affixes of the same person, otherwise the signification would be reciprocal, which is usually expressed by certain conjugations.

In the præt. the third pers. plu. fem. has two forms, ب and ب , one the simple and the other the paragogic; each of them takes the affixes. There is also a masc. paragogic form ب .

Verbs of the sec. pers. plu. præt. of both genders do not receive the affixes ب and ب ; instead of them are used the separate pronouns ب and ب .

47. *Præterite.*

3rd. pers. sing. masc. سَلَّى *he has slain.*

سَلَّىكَ *he has slain me,* $\text{سَلَّى$ *us,* سَلَّىكَ
thee, masc.; سَلَّىكِ *thee, fem.;* سَلَّىكُمْ
you, masc.; سَلَّىكِ *you, fem.;* $\text{سَلَّى$
him, سَلَّىاَ *her,* $\text{سَلَّىاِنَّ$ *them, masc.;*
 سَلَّىاِنَّ *them, fem.*

3rd. pers. sing. fem. سَلَّتْ *she has slain.*

سَلَّتْكَ *she has slain me,* سَلَّتْ *us,* سَلَّتْكَ
..... *thee, masc.;* سَلَّتْكِ *thee, fem.;* سَلَّتْكُمْ
..... *you, masc.;* سَلَّتْكِ *you, fem.;* $\text{سَلَّتْ$
..... *him,* سَلَّتْاَ *her,* سَلَّتْاِنَّ *them,*
masc.; سَلَّتْاِنَّ *them, fem.*

2nd. pers. sing. masc. سَلَّيْتَ .

سَلَّيْتَكَ *thou hast slain me,* سَلَّيْتَ *us,*
 سَلَّيْتَكَ *him,* سَلَّيْتَاَ *her,* سَلَّيْتَاِنَّ
..... *them, masc.;* سَلَّيْتَاِنَّ *them, fem.*

2nd. pers. sing. fem. سَلَّلَيْتِ .

سَلَّلَيْتِكَ *thou hast slain me,* سَلَّلَيْتِ *us,*
 سَلَّلَيْتِكَ *him,* سَلَّلَيْتِاَ *her,* سَلَّلَيْتِاِنَّ
..... *them, masc.;* سَلَّلَيْتِاِنَّ *them, fem.*

1st. pers. sing. أَنَا .

أَنْتَ *thee, masc.*; أَنْتِ *thee, fem.*;
 أَنْتُمْ *you, masc.*; أَنْتُنَّ *you, fem.*;
 هُوَ *him*, هِيَ *her*, أَنْتُمْ
them, masc.; أَنْتُنَّ *them, fem.*

3rd. pers. plu. masc. هُنَا or هُنَا .

هُنَا *me*, هُنَا *us*, هُنَا
..... *thee, masc.*; هُنَا *thee, fem.*; هُنَا
..... *you, masc.*; هُنَا *you, fem.*; هُنَا
..... *him*, هُنَا *her*, هُنَا *them,*
masc.; هُنَا *them, fem.* The other form
takes the affixes of the 2nd. pers. sing. masc.

3rd. pers. plu. fem. هُنَا or هُنَا .

هُنَا *me*, هُنَا *us*, هُنَا
thee, masc.; هُنَا *thee, fem.*; هُنَا
you, masc.; هُنَا *you, fem.*; هُنَا
him, هُنَا *her*. The other form takes the
affixes of the 2nd. pers. sing. masc.

2nd. pers. plu. masc. أَنْتُمْ .

أَنْتُمْ *me*, أَنْتُمْ *us*, أَنْتُمْ
..... *him*, أَنْتُمْ *her*.

2nd. pers. plu. fem. مُتَلَّيْ .

مُتَلَّيْنِي me, مُتَلَّيْنِي us,
 مُتَلَّيْنِي him, مُتَلَّيْنِي her.

1st. pers. plu. مُتَلَّيْ .

مُتَلَّيْكَ thee, masc.; مُتَلَّيْكِ thee,
 fem.; مُتَلَّيْكُمْ you, masc.; مُتَلَّيْكُمْ you,
 fem.; مُتَلَّيْكَ him, مُتَلَّيْكِ her.

Infinitive. مُتَلَّيْ .

مُتَلَّيْ to slay me, مُتَلَّيْ us, مُتَلَّيْكَ
 thee, masc.; مُتَلَّيْكِ thee, fem.; مُتَلَّيْكُمْ
 you, masc.; مُتَلَّيْكُمْ you, fem.; مُتَلَّيْكَ
 him, مُتَلَّيْكِ her.

Imperative. مُتَلَّيْ .

2nd. pers. sing. masc.

مُتَلَّيْ me, مُتَلَّيْ us, مُتَلَّيْكَ
 him, مُتَلَّيْكِ her.

2nd. pers. sing. fem. مُتَلَّيْ .

مُتَلَّيْ me, مُتَلَّيْ us, مُتَلَّيْكَ
 him, مُتَلَّيْكِ thee, fem.

Plu. numb. 2nd. pers.

فَعْلَانِي me, فَعْلَانَا us, فَعْلَانِي
 him, فَعْلَانِهَا her.

2nd. pers. fem.

قَوْلِي me, قَوْلِنَا us, قَوْلِي
 him, قَوْلِهَا her.

*Future Tense.**3rd. pers. sing. masc. يَفْعَلُ.*

يَفْعَلُنِي me, يَفْعَلُنَا us, يَفْعَلُكَ
 thee, masc.; يَفْعَلُكِ thee, fem.; يَفْعَلُكَ
 you, masc.; يَفْعَلُكِ you, fem.; يَفْعَلُهَا
 him, يَفْعَلُهَا her.

2nd. pers. sing. fem. لَفْعَلِي.

لَفْعَلِي me, لَفْعَلِنَا us,
 لَفْعَلِي him, لَفْعَلِهَا her.

3rd. pers. plu. masc. يَفْعَلُونَ.

يَفْعَلُونِي me, يَفْعَلُونَا us, يَفْعَلُونَكَ
 thee, masc.; يَفْعَلُونَكِ thee, fem.; يَفْعَلُونَكَ
 you, masc.; يَفْعَلُونَكِ you, fem.;
 يَفْعَلُونَهَا him, يَفْعَلُونَهَا her.

3rd. pers. fem. بِصَلَاتِهَا .

بِصَلَاتِي me, بِصَلَاتِنَا us, بِصَلَاتِكَ
 thee, masc.; بِصَلَاتِكَ thee, fem.; بِصَلَاتِكُمْ
 you, masc.; بِصَلَاتِكُمْ you, fem.; بِصَلَاتِهِ
 him, بِصَلَاتِهَا her.

Participles are seldom found with the objective affixes; when they are, the modification they undergo is the same as that for nouns.

48. Observations.

Præterite with Affixes.

It will be observed from the foregoing examples, that verbs and nouns have nearly the same vowel changes; thus, صَلَّى , when it takes the affixes, remits the v to o , which is similar to صَلَّى , صَلَّى . In the other persons of the sing. the vowel is retained on the second radical to avoid three letters coming together without a vowel. In the third person plural of both genders the v is put back on the first letter, o receives v , and u of the fem. is taken away. The first and second persons plu. preserve both vowels unchanged.

Verbs having v for the second rad. retain it in those places where v is found in صَلَّى .

Verbs having Olaph or Yud for the first radical may be referred to صَلَّى ; for whenever u is destitute of a vowel, there Olaph has v and Yud v ; when u has v , Olaph and Yud have the same.

Pael, Aphel and Shaphel conjugations retain the

first vowel immoveable, but the second they change in the same manner as in Peal.

The affix $\text{לֹּ$ is used after Yud, $\text{לֹּ$ after those which end in ו servile; this is the case throughout the conjugations.

Infinitive.

In the infin. Peal the last vowel is taken away, except with the suffixes $\text{וֹ$ and $\text{וֹ$; but if it be ו , as in verbs having Vau the second radical, the vowel remains. In the other conjugations having the termination וֹ , ל is added with the suffixes.

Imperative.

The imper. of all the conjugations, where the middle radical has any one of the vowels א , ו or ו , does not change its form in the sing., and inserts Yud before the affixes.

The vowel וֹ in the plu. masc. is remitted to the first radical.

Pael, Aphel and Shaphel conjugations, when the imper. agrees with the præter., cast away the vowel of the 2nd. radical before the suffixes; as, $\text{בְּרִיחֵהוּ$ *bring him*. But verbs having the middle radical ו , ו or ו , as well as some paragogic forms, retain the vowel; as, $\text{בְּרִיחֵהוּ$ *do me good*.

Future.

The 1st. pers. of both numbers, 2nd. pers. sing. masc., and 3rd. pers. sing. of both genders preserve the second vowel before the affixes $\text{וֹ$ and $\text{וֹ$; but it is lost in the others. The remaining persons keep both vowels in all the forms.

The verb كَلَّمَ with Affixes.

The forms which end in ا , viz. præter. Peal m.; Imp. Pael, Aphel and Shaphel in 3rd. pers. sing. masc cast away ا , but retain the vowel و , by which the suffixes are annexed to the verb; as, كَلَّمْتَهُ , كَلَّمْتَهُنَّ , كَلَّمْتَهُنَّ , كَلَّمْتَهُنَّ . In the Inf. Peal the ا is changed into ا moveable; as, كَلِّمْنِي , كَلِّمْنِي , كَلِّمْنِي ; but before فِي and فِي the ا is removed, although و is retained; as, كَلِّمْنِي , كَلِّمْنِي .

Those forms of the verb ending in ا , such as the futures and participles, when they use the affixes, are accustomed to change ا into ا , the vowel being retained; as, كَلِّمْنِي , كَلِّمْنِي .

There is this peculiarity in the forms terminating in و , viz. that they change و into و or و ; as, كَلِّمْنِي , كَلِّمْنِي .

The form و , which is the termination of the 3rd. pers. præter. plu. of all the conjugations except Peal, is changed before the affixes into و ; as, كَلَّمْتَهُنَّ they tempted, كَلَّمْتَهُنَّ , كَلَّمْتَهُنَّ .

Those parts of the verb which end in ا , the vowel is either expunged, and the ا becomes moveable, or both ا and ا are retained; as, كَلَّمْتَهُنَّ , كَلَّمْتَهُنَّ , كَلَّمْتَهُنَّ , كَلَّمْتَهُنَّ .

Suffix Sing.			1. Masc.	2. Masc.	2. Fem.	
Præt. Peal.	3. masc.					
		3. fem.				
	2. masc.					
		2. fem.				
	1. com.					
	Plur.	3. masc.				
		3. fem.				
		2. masc.				
		2. fem.				
1. com.						
Infinitive.						
Imper. Sing.	masc.					
		fem.				
	Plur.	masc.				
		fem.				
Fut. Sing.	3. masc.					
	Plur.	Retains the form of the regular verb.				
Pael. Præt. Sing.	3. masc.					
	3. fem.					
	Plur. 3. masc.					
			The other persons follow the form of the regular verb.		Aphel and	
Imper. Sing.	masc.					
		fem.				
	Plur.	masc.				
		fem.				

There are many parts of the verb which follow the regular forms of فعل in every respect, viz. the paragogic forms, the 3rd. pers. sing. fem.; 1st. and 2nd. pers. sing. and plu. præt.; 2nd. pers. sing. fem.; 2nd. and 3rd. pers. plu. masc. and fem. fut.; and the inf. of all the conjugations, the inf. Peal excepted.

Some instances are met with in the 3rd. pers. plu. masc. of the Peal conj. where the 3rd. rad. Olaph is retained with the affixes; as, بَنَوْا *they have built it*. This remark applies also to the 2nd. pers. plu. Imp. of both genders; as, اَنْتَبِئُوهُ *loose him*, John xi. 44. This custom of preserving Olaph is also found in the partic. Peal as well as in the Imp. sing. and plu. of all the active conjugations; as, مُتَبِّئِي *hating me*, Ps. ix. 14; اَنْتَبِئِي *shew me*, Cant. ii. 14.

In the futures, where Yud quiescent follows the last vowel, before the suffixes another Yud is sometimes added; as, لَا تَنْتَبِئِي *do not loose it*. Amira, Gram. Chald. p. 377. Hoffman, however, doubts the truth of this, and is of opinion that the Yud has got into the text in this and other places through the carelessness of editors. See his Gram. Syr. p. 230. In 1 Cor. xii. 31 we have an example of the Yud being rejected; viz. اَنْتَبِئِي *I will shew you*. Sometimes we have $\text{}$ used for $\text{}$, especially before the affixes of the 3rd. pers. sing. fem.; as in Peal, Matth. ii. 19, لَا تَنْتَبِئِي *he would dismiss him*.

In 3rd. pers. præt. plu. fem. the common form is joined

with the affixes much more frequently than the paragogic; as, أَقْبَسَ *they healed him*, is found rather than أَقْبَسُوا .

49. *Doubly defective Verbs.*

The irregularities in verbs, it has been already observed, are produced by having a radical, one of the letters Olaph, Vau, Yud or Nun, which in certain situations is dropped, or the second and third radicals the same. There may be roots having more than one radical, such a letter as is subject to elision or quiescence. Of course it will not happen at the same time that all the letters will disappear or become quiescent; for the principles on which these peculiarities depend cannot operate simultaneously by any combination of circumstances so as to produce this effect. It will therefore follow that some letters of the root must remain in every part of the conjugation, and that in general no two consecutive letters can be at the same time subject to defect. It will be sufficient to consider a few instances of doubly irregular verbs, which may be divided into the following classes.

1st. Verbs with the first radical a Nun and the third Olaph; as, أَضْرَبَ *he injured*, Ethpeel أَضْرَبُ , where Olaph is changed into Yud; Aphel أَضْرَبْ , where the final Nun is dropped: so, أَفْتَنَ *he tempted*, imper. Aph. أَفْتِن .

2nd. Verbs having the first and third radicals Olaph; as, أَتَى *he came*, fut. Peal أَتِي , which possesses the defects both of أَتَى and أَتَى .

3rd. Those with the first radical Yud and the third Olaph; as, שָׁפַט *he swore*, שָׁפַטְתִּי *I have sworn*, $\text{שָׁפַטְתָּ$ *he will swear*, $\text{שָׁפַטְתָּ$ *to swear*.

4th. Verbs having the second and third radicals Olaph. נָאָה *he forbade*, whence 3rd. pers. præter. plu. נָאָהוּ , inf. נָאָהוּ , imper. נָאָה . לָבַד *he laboured*, Aph. נָלַדְתִּי *we will make thee wearied*.

נָאָה *it is fit*, and a few others are altogether defective and anomalous.

50. Quadriliteral Verbs.

The Syrians have some verbs composed of more than three letters; they are not numerous, and as in Hebrew and Arabic, are chiefly derived from trilateral roots. They are formed by the addition or repetition of a letter, and undergo little or no alteration when the prefixes and affixes are annexed.

I. By the repetition of one or two of the letters of the trilateral root, and chiefly in those cases when the second and third radicals are the same, or the middle radical Vau (see § 42, 45); thus,

שָׁפַטְתָּ *he dragged along*, from שָׁפַט *he dragged*; שָׁפַטְתָּ *he was exasperated*, from שָׁפַט *he was bitter*.

עָשָׂה *he did often*, or *practised*, from עָשָׂה *he did*, or *made*; עָשָׂה *he was made*, or *became lazy*, from עָשָׂה *he was lazy*. It will be seen from these and

the following examples, that the general effect of the duplication is to give increased intensity to the signification of the original word.

II. Instances of two of the radicals being repeated are لذمذم *he dreamed for a long time*, from ذم *he dreamed*; لذفذف *he stained*, from ذف ; ذمذم *he exalted*, from ذم ; *he was high*.

III. Some appear to be compounded of two verbs; as, لذمذم *he thought basely*, from ذم *he was base*, and ذمذم *he quarrelled*.

IV. By the addition of a letter to the beginning of a word.

(1) ذم ; as, لذمذم *he made poor*, لذمذم *he became poor*, from the Arabic سكن *he was poor*.

(2) ذم ; as, لذمذم *he hastened, he burned*, from ذم .

(3) ذم ; as, لذمذم *he taught*, from ذم *he learned*.

The letter Vau is sometimes inserted in the middle of a word; as, لذمذم *he twisted*, لذمذم *he was perplexed*, from the root ذم *he bound*; لذمذم *he expected*, from ذم .

Sometimes we have ذم ; as, لذمذم from ذم . ذم ;

as, *صَفِرَ* *he persevered*, from *صَفِيرٌ* *he was strong*.
 ; as, *تَوَلَّى* and *تَوَلَّى* *he revolved*.

At the end of a word we find sometimes the letter
ب; as, *صَدَّقَ* *he made domestic*, *صَدَّقَ* *he was
 treated familiarly*, from *بَيْتٌ* *a house*; *سَدَّقَ* *he sub-
 dued*, from *تَحْتٌ* *under, beneath*.

It is unnecessary to give more examples; we will
 only observe that, in the process of conjugation, these
 verbs follow in general the principles laid down for
 triliterals.

51. PARTICLES.

Under this term may be comprehended words which
 are used in explaining, modifying, and connecting the
 principal parts of a sentence. They embrace, there-
 fore, Adverbs, Prepositions, Conjunctions and Inter-
 jections.

Adverbs.

1st. Of time.

أَجْمَعًا *once, together*, *أَيَّامًا* *when?* *أَمْسًا* *yesterday*,
أَخْرَجًا *in the end, at length*, *أَخْرَجًا* *afterwards*, *أَخْرَجًا*
then, *أَخْرَجًا* *now*, *أَخْرَجًا* *to-day*, *أَخْرَجًا* *already, now*,
أَخْرَجًا *before*, *أَخْرَجًا* *immediately*, *أَخْرَجًا* *to-morrow*,
أَخْرَجًا *at any time*, *أَخْرَجًا* *not yet*, *أَخْرَجًا*

as long as, how long? حَتَّىٰ حَالِمْ until now, مَعْرَبٌ suddenly.

2nd. Of place.

أَيْنَ where? هَٰذَا here, hither, هُنَا hence, إِلَىٰ هُنَا whither? which way? حَتَّىٰ حَالِمْ hitherto, لَهُنَا thither.

Adverbs of various kinds.

أَيْنَ how? كَبِيرٌ greatly, powerfully, فَقَطٌ only, مَعْلَقٌ $\mu\alpha\lambda\lambda\omicron\nu$, especially, more, أَقْبَلٌ truly, أَكْثَرٌ more, سَرِيعٌ quickly, صَلِيبٌ little, سَرِيعٌ swiftly, سَبْقَةً formerly, بِأَيْنِ (for بِأَيْنِ as I have said) namely, especially, أَيْنَ so, أَمْ whether? أَيْنَ truly, أَيْنَ where is he? which is formed from the adverb أَيْنَ and the personal pronoun أَيْنَ , أَيْنَ from thence, أَيْنَ from whence? أَيْنَ now, أَيْنَ in vain, أَيْنَ wholly, أَيْنَ effectually, really, أَيْنَ , أَيْنَ not, أَيْنَ not? أَيْنَ lastly, أَيْنَ first, أَيْنَ secondly, أَيْنَ divinely, أَيْنَ justly.

Prepositions.

Some Prepositions are prefixed to verbs, nouns, &c. and others are separate words. Those most commonly used are أَيْنَ in, أَيْنَ to, أَيْنَ to, with, أَيْنَ from, أَيْنَ or أَيْنَ between, أَيْنَ without, أَيْنَ , أَيْنَ with-

out, ذَٰلِكَ , ذَٰلِكَ after, ذَٰلِكَ , ذَٰلِكَ for, ذَٰلِكَ , ذَٰلِكَ
 about, ذَٰلِكَ against, ذَٰلِكَ because of, ذَٰلِكَ upon
 or against, ذَٰلِكَ with, ذَٰلِكَ before, ذَٰلِكَ near, ذَٰلِكَ
 against, ذَٰلِكَ before, ذَٰلِكَ or ذَٰلِكَ under.

Conjunctions and Interjections.

These are أَوْ or, أَمْ , أَمْ , أَمْ as, أَلَّا *but*,
 إِلَّا *if not, unless*, إِلَّا *if*, إِلَّا *if not*, إِلَّا *if*, إِلَّا
also, إِلَّا *besides*, إِلَّا *but yet, however*, إِلَّا *γάρ*,
for, إِلَّا *as, because*, إِلَّا *δέ*, *but*, إِلَّا *lest by chance*,
 إِلَّا *therefore*, وَ *and*, إِذَا *when*, إِذَا *therefore*, إِلَّا
truly, إِلَّا *when*, إِلَّا , إِلَّا *therefore*, إِلَّا *before*,
that, إِلَّا *until*, أَيْ *also*.

The Interjections are إِن *behold*, أَيْ , أَيْ *O!* إِن ,
 إِن *O that!* إِن *woe!* إِن *I pray*.

SYNTAX.

52. *Syntax of Nouns.*

THE Noun which is put in a state of construction must precede that which qualifies it or limits its signification; thus, $\text{בְּחֶמְלָהּ} \text{אִמּוֹ}$ *the womb of his mother*, $\text{בְּחֶמְלָהּ} \text{אִמּוֹ}$ *division of my goods*. This is the reverse of what takes place in Greek and Latin, where the second noun is the one whose form is modified, and this modification is termed the genitive case.

The genitive in Hebrew is indicated by the first noun being put in the constructive state; but besides this mode in Syriac, it is also very frequently done by placing כִּי before the second noun, as will be presently more especially noticed. The reason of the latter method may be this; viz. that many nouns in the masc. sing. and plu. fem. having the same form in both states, it became necessary to introduce some mark of distinction. Hence it is that we find examples of the constructive state for denoting the genitive are much more frequent in the plu. masc. than in that of the sing., and in the sing. fem. than in that of the plu.; as, פְּנֵי הַיָּם *faces of the deep*, Gen. i. 2; בְּנֵי יִשְׂרָאֵל *sons of Israel*, בְּיָמֵי נֹחַ *in the days of Noah*, Bar Heb.

397. 2; $\text{كَلِمَاتُ} \text{اللَّهِ}$ *words of God*, $\text{سِنِينَ} \text{سِنِينَ}$ *years of my life*, Ephr. Syr. 3. 428; $\text{دِينَ} \text{الْحَيِّ}$ *judgment of the Lord*, Ephr. 3. 128. Other examples, where the absolute and const. states have the same form, are حَد , حَد , حَد , حَد , حَد , and many more.

Two nouns sometimes come together in regimen, and the second has the force of an adjective; as, $\text{أُذُنٌ} \text{بُصِيرَةٌ}$ *the right ear*, Luke xxii. 50; $\text{عَيْنٌ} \text{بُصِيرَةٌ}$ *thy right eye*, Matth. v. 29. See § 22.

The genitive is used not only actively, but passively; i. e. the noun which is put in the gen. is not always the subject, but the object of a preceding noun; as, Jud. ix. 24, $\text{الْجُرْحُ} \text{الَّذِي} \text{فَعِيَ} \text{قَتَلَهُ} \text{بَنُو} \text{نَادُوهُل}$ *the injury (done) to the seventy sons of Naduhel*; also in Isaiah xxvi. 11, we have $\text{الْحَسَدُ} \text{عِنْدَ} \text{الشَّعْبِ}$ *envy (at) the people*.

Proper names, although they seldom receive a genitive, yet the names of countries, cities, rivers, &c., for the sake of an accurate description, do sometimes admit of this construction; as, $\text{بَيْتُ} \text{لَحْمِ} \text{يَهُدَا}$ *Bethlehem of Judah*, 1 Sam. xvii. 12.

A noun is often found in the constructive for the absolute state, when it is followed by another having a preposition prefixed; as, $\text{مُتَقَبِّلِي} \text{وَجْهِ} \text{الْحَقِيقِ}$ *acceptors of faces*, i. e. *hypocrites*, where we have مُتَقَبِّلِي for مُتَقَبِّلِي , Matth. xvi. 3; $\text{بَارِكٌ} \text{بَيْنَ} \text{الْبَارِكِينَ}$ *blessed among*

women, where we have $\Delta\text{כִּי־אֵלֶּיךָ}$ for כִּי־אֵלֶּיךָ , Luke i. 28; $\text{לֹא־חָנַן} \text{ חֲסֵד}$ *denying kindness*, i. e. *ungrateful*, חֲסֵד for חֲסֵדֶיךָ , 2 Tim. iii. 2. The preposition is sometimes separated from the noun; as, $\text{חֲסֵדֶיךָ} \text{ מִיְּדֵי}$, 1 Tim. i. 10, where we have חֲסֵדֶיךָ for חֲסֵדֶיךָ .

The definite state in its primary office is undoubtedly intended to express a definite sense, i. e. it is used to direct the attention to a particular object or objects known either by their universality, pre-eminence, or described previously by some circumstance; as, וַאֲשֶׁר $\Delta\text{שָׁעָה}$ *the hour was come*, $\text{אֲנִי} \text{ אֲנִי} \text{ אֲנִי}$ *I am the vine*. It occurs in all the cases where the Hebrew article is used, as may be observed by comparing the Hebrew Bible with its Syriac version. From the same comparison it may be also seen that Syr. nouns are put in the def. state in numerous instances where the Hebrew article in the corresponding words is omitted. Indeed this state has become of much more general usage than in all probability it originally was, and numerous instances are found where the definite form is employed, which seem to shew that it and the absolute are put indiscriminately for one another; for there is no apparent reason why one should have been used in preference to the other. The consequence is that no certain rule can be given for using the definite state; at the same time its analogy to the Hebrew ה is very certain, and there is no doubt in the early period of the language it was bound by the same laws.

When the discourse is respecting some individual thing of a species, the def. state is used frequently in connection with some such word as נָּבִי ; as, $\text{כַּלְכַּלְתָּ נָּבִי}$ *a certain youth*, Mark xiv. 51; אֶל־עֵץ־טֵבַל *a certain fig-tree*, Matth. xxi. 19.

The def. state is very frequently found, where in Hebrew the constructive would be employed; in such cases וְ is usually prefixed to the following word, but not always; as, וְעֵשֶׂת־פָּסַח *feast of the passover*, John xiii. 1; וְכְבוֹד־אֱלֹהִים *the glory of God*, John xi. 4. See § 21. This construction may be equivalent to אֲשֶׁר־לְ in Hebrew, which serves sometimes as a circumlocution for the constructive state.

The proper names of men do not admit a definite state. A few appear to have it, because they terminate with the radical Olaph; as, פֶּטְרוֹ *Peter*; but such nouns are in the absolute state.

A noun is put in apposition with another for the purpose of defining or explaining more clearly. Hence we frequently find used in such manner nouns like בַּיִת *a house*, אִי־זָוַי *an island*, עִיר־יְבִי־יָ *a city*, &c. כָּל־ with an affix, when placed after the substantive, may be mentioned; as, $\text{כָּל־עַמֵּי־הָאֵלֶּם}$ *people, all of them*, i. e. *all the people*.

The noun coming after the verb as an accusative is used to denote Latin forms of speech, *secundum, quod attinet ad*; as, $\text{כִּלְכַּלְתָּ אֶת־נָּבִי}$ *only (with respect to)*

lamb, *כֶּבֶדִּים* *a little dog*. There is no doubt that *כֶּ* is the same as the Greek termination *ov*, and that *כֶּבֶדִּים* is identical with the Latin ending *us*.

53. Construction of Adjectives.

Adjectives, whether they are used as qualifying words, or whether they are employed as predicates, agree generally with their substantive in gender and number. The exceptions to this rule are the same as in Hebrew.

When an adjective has the office of the predicate, the logical copula being expressed or understood, it is put in the absolute state with the same gender and number as its substantive, and before it; as, *זָכַרְתִּי אֶת־עֲוֹנוֹתַי* *my sin is greater than* Gen. iv. 13.

An adjective is usually found after the substantive which it qualifies; as, *רוּחַ רָע* *the unclean spirit*. Some exceptions to this rule exist; when an adjective is made the important word in the sentence, it takes precedence of its substantive.

When several substantives come together, and an adjective or participle added to them, it is placed in the plural number and masc. gender. See Rom. xvi. 21.

The word *כָּל* *all*, is placed *before* its substantive, and indulges in a pleonastic use of the pronominal affixes; as, *כָּל־הָעָם* *all the multitude*, Acts xv. 12; *כָּל־הַכֹּהֲנִים* *all the chief priests*, lit. *all of them*

the chief priests, Matth. ii. 4; וַיִּקַּח אֶת כָּל אֲשֵׁר בְּאֶרֶץ אֲשִׁיּוּר וּבְאֶרֶץ כַּשְׂדִּים and *he took all Asia*, Bar Heb. p. 39.

In the comparative degree there is sometimes an ellipsis of the adjective by which the sort or reason of the comparison is indicated; as, וְעֵת הַצֶּהֱרָה (clearer) *than the noon-day*, Job xi. 17; וְהַמִּצֻּבֹת וְהַמִּצֻּבֹּת *idols and sculptures*, (which are more powerful than the idols) *of Jerusalem and Samaria*, Isaiah x. 10. The comparative degree, which is made by the particle וְ, is sometimes to be otherwise explained than it ordinarily is; as, הֲיֵשׁ לַיהוָה מִצֵּדָה *Is there a thing too great for the Lord?* Gen. xviii. 14; וְהַדֶּגֶר אֲרוּךְ לָךְ *but if the way be too long for thee*, Deut. xiv. 24. So also when וְ is placed before an inf.; as, וְהַחַטָּאת גְּדוֹלָה *my sin is too great to be borne*, Gen. iv. 13.

The word וְ is sometimes instrumental in expressing the superlative; as, וְהַשִּׂמְחָה *the head of joy*, i. e. *the greatest joy*, Cant. iv. 14. So also וְהַפְּדִיָּה; as, וְהַפְּדִיָּה *the first-born of the poor*, i. e. *the poorest*, Isaiah xiv. 30.

A small word is sometimes placed between the substantive and adjective; as, וְהַמֶּלֶךְ *but the king is great*, Bar Heb. 335. 3. For the neuter of adjectives in other languages the fem. is employed; as, וְהַמֶּלֶךְ *one thing I have asked*, Ps. xxvii. 4.

54. Numerals.

Cardinal numbers sometimes precede the thing numbered, and sometimes follow it. The rule appears to be, to place the emphatic word first in the sentence; as, $\text{שְׁנַיִם אֲנָשִׁים}$ *two men*, Acts i. 10; $\text{שֵׁשׁ כַּדָּוּוֹת אֲבָנִים}$ *six water-pots of stone*, John ii. 6. So also when thousands are to be numbered, the same observation applies to the numeral which numbers them; as, חֲמֵשֶׁת אֲלָפִים *five thousand*, Mark vi. 44, and חֲמֵשֶׁת אֲלָפִים Matth. xiv. 21.

Cardinal numbers are frequently found to occupy the place of ordinals. In Luke i. 59, we have שְׁמֹנֶת יָמִים lit. *the day which is eight*, i. e. *the eighth day*; so also, שָׁלוֹשׁ שָׁעוֹת *in three hours*, i. e. *in the third hour*, Matth. xx. 3; שֵׁשׁ שָׁעוֹת *six hours*, i. e. *the sixth hour*, Matth. xv. 33. In many places cardinal numbers are used for ordinals, and the noun numbered precedes in the constructive state; as, שָׁנָה אֶחָדָה *to the first year*, lit. *the year of one*, Dan. i. 21; $\text{שָׁנָה אֶחָדָה וְשֵׁשׁ מֵאוֹת}$ lit. *in the year of six hundred and one*, i. e. *in the six hundred and first year*, Gen. viii. 13; $\text{שָׁנָה אֶחָדָה וְאַרְבָּע מֵאוֹת}$ *six hundred and fourth year*, Bar Heb. p. 100. The noun עָרִים is occasionally expressed after the numeral; see Gen. vii. 11. A cardinal number is in a few instances put before its noun in the constructive state; as, in Matth. iv. 25, we have עָרֵי דֵּשֶׁן *ten cities*, lit. *a decad of cities*.

i. e. *with Christ*, Rom. vi. 8 ; מֵעַתָּה מֵאֵלַי
from these, 1 Tim. i. 6.

4. The pronoun אֵת in such instances as לְבֶטֶן
 אֵת *goeth to the belly*, בְּאֵת הַאֵמֶן
that by faith.

The pronouns *he himself* and *the same* the Syrians have not, but they are expressed by a little circumlocution ; as,

1. By a repetition of the personal pronoun with the particle כִּי placed between ; as, אֵתְּכֶם כִּי
 בְּחַיֵּיכֶם *these same sacrifices*, Heb. x. 1.
2. By the juxta-position of the pronouns אֵת אֵת ;
as, $\text{לְאֵת הַיּוֹם אֵת הַשַּׁבָּת}$ *and that same day was the sabbath*, John v. 9.

An affix annexed to the word אֵת is frequently employed as a possessive pronoun (§ 28), when the sentence would be rather ambiguously expressed by placing the affix to the noun or the verb ; as, אֵת הַמְּלָכּוּת
thine is the kingdom, Matth. vi. 13 ; $\text{אֵת הַיּוֹם אֵת הַיּוֹם}$
 $\text{אֵת הַיּוֹם אֵת הַיּוֹם}$ *he came to his own, and his own received him not*, John i. 11. These possessive pronouns serve also to give a particular energy to the word to which they belong ; thus, אֵת הַיּוֹם *my time*, John vii. 8 : this is especially the case when the affix is likewise added to the noun ; as, אֵת הַיּוֹם *my words*, John

v. 47 ; ܠܥܝܢܝܗܘܢ *in thy eye*, Luke vi. 42 ; ܠܝܢܝܗܘܢ *my meat*, John iv. 34.

A pronoun is in some instances found before the noun to which it refers, and is placed at a considerable interval from it ; thus, ܠܩܘܘܢܝܗܘܢ *its foundations are in his holy mountain*, Ps. lxxxvii. 1, i. e. *the foundations of the earth* : ܠܐܝܘܒ occurs in v. 2. Such construction exists principally in the version of the Old Testament, and on that account may perhaps be regarded merely as a Hebraism.

On the other hand, examples are met with where the pronoun comes after the antecedent, but is separated from it by so long an interval, that for the sake of more accurate speech the noun itself ought to have been employed ; as, Isaiah xlv. 13, ܠܐܘܪܝܢܝܗܘܢ *I have raised him up*, viz. Cyrus, who is mentioned in verse 1.

Pronouns sometimes do not relate to the noun which is nearest, but to one going before and perhaps separated from it by a long interval ; as, Psalm xliv. 3, ܠܐܝܘܒ *thy hand hath destroyed the people ; but thou hast planted them* (not the people, but *the fathers*, in verse 2).

On the other hand, the noun itself is sometimes repeated, instead of using a pronoun ; as, Gen. xvi. 16, *Abraham was eighty-six years old when Hagar bore Ishmael to Abraham* ܠܐܘܪܝܢܝܗܘܢ .

The Syriac writers occasionally indulge in a change of the person of the pronoun ; especially from the 2nd.

to the 3rd. pers. and *vice versa*; as, Luke xiii. 34, *O Jerusalem, Jerusalem,* וְאַתָּה בְּצַדִּיקִים וְנְבִיאִים *thou slaying the prophets and stoning those who are sent to it* (to thee). See also Gal. iv. 21; Rom. ii. 1, &c. This kind of enallage both in pers. and numb. is frequently noticed in Hebrew, especially in the Hebrew Psalms.

Those nouns having only the plural number sometimes use pronouns in the sing. numb. and sometimes in the plu.; as, Luke xxiii. 45, וְרָצְפוּ אֲפָתֵי הַמִּזְבֵּחַ *and the veil* (faces of the door) *of the temple was rent from the middle of it*; but in John i. 4, we have a plural pronoun וְחַיֵּי הָעוֹלָם *and the life is*. The dual noun מִצְרַיִם *Egypt*, admits a sing. pronoun. See Heb. v. 27, xi. 26. Collective nouns, signifying a multitude of men, take a plur. masc. pronoun; as, Bar Heb. 121. 15, וַיִּשְׁמַר אֶת־בְּנֵי־אֵתָּהּ *he led away his family and shut them up*.

An interrogative is sometimes preceded by a noun in the constructive state; as, מִי־הִיא־בְּתוּלָתְךָ *the daughter of whom art thou?* Gen. xxiv. 23; or, which is equivalent to it, the def. state of the noun is used, and Dolath prefixed to the interrogative; as, מֵי־יָדֵי־כֵסֶלֶם *from the hand of whom have I received?*... 1 Sam. xii. 13.

An oblique case of the relative Dolath is indicated by connecting with the Dolath a personal pronoun put

in that case; as, אֵלָיו to him, אֵלֶיהָ to her, אֵלֵיהֶם to whom, אֵלֵיהֶן to whom, אֵלֵיהֶם to them, אֵלֵיהֶן to whom, בְּכֵן in him, בְּכֵן in whom, בְּכֵן in them, בְּכֵן in whom.

The accus. of כֵּן is sometimes marked by this letter alone, without any connection with a pers. pronoun; as, בְּכֵן אִישׁ man whom He had formed, Gen. ii. 8; בְּכֵן כָּל all things, which He had made, Gen. i. 31. Other oblique cases of the rel. are occasionally expressed by כֵּן alone.

The pronoun כֵּן is occasionally omitted, but not so frequently as the relative אֲשֶׁר in Heb.; as, אֲנִי וְכֵן and he who was able, where אֲנִי is put for כֵּן אֲנִי . See also Ps. xxxii. 2; Bar Heb. 487. 1.

Reflective pronouns (see § 28) are expressed by נֶגְדָא with the affixes; as, נֶגְדָא לָא against itself, Luke xi. 17: by נֶגְדָא מִנְהוֹן substance; as, נֶגְדָא מִנְהוֹן against itself, Luke ii. 17: occasionally by לִבָּא heart; as, לִבָּא מִנְהוֹן and Sarah laughed within herself, Gen. xviii. 12. The words אִי and אִי are often employed to express any one; as, אִי אִי יֵאמָר לְךָ if any one shall say to you, Matth. xxiv. 23. Again, something or anything is signified by אִי , as Gen. xviii. 14; as, אִי אִי אִי אִי Is any-

thing too great for the Lord? Gen. xviii. 14. The word דָּבָר *word, thing*, is thus used. See Exod. xviii. 26. So also is מַעֲשֵׂה . See Matth. xx. 20; Levit. v. 2.

56. *Syntax of Verbs.*

Agreement of the Verb with its Subject.

A verb agrees with its subject in gender, number, and person; as, $\text{בָּרַחַת} \text{בָּרַחַת}$ *Jesus came*, $\text{מָצְאָה} \text{מָצְאָה}$ *Mary anointed*, $\text{שָׁאַלְתֶּם} \text{שָׁאַלְתֶּם}$ *the disciples asked*.

Nouns which are used only in the plural number will receive a verb either in the sing. or plu.; as, $\text{חַיִּים} \text{חַיִּים}$ *in him was life*, John i. 4; $\text{חַיִּים} \text{חַיִּים}$ *and the life is the light of men*, same place. The former is grammatically termed *constructio ad sensum*, and the latter *constructio ad formam*. Several other exceptions are found to the foregoing general rule, which, although not so frequent, are of much the same character as those which exist in Hebrew.

When several substantives come together, the verb belonging to them is put in the plu. numb. masc. gender.

Collective nouns are, on account of their signification, joined to a verb plural; as, צְבָאוֹת *army*, in Bar Heb. Chron. 109. 18, $\text{צְבָאוֹת} \text{צְבָאוֹת}$ *another army went up*. See also *ib.* 121. 2. 3; Assem. Bibl. Orien.

I. 372. 15. $\forall \grave{\text{a}}$ *all*, $\text{וְכָל־בְּחַבְּתֵי־יָדַי}$ *upon all who were with me*. In this manner of construction we find $\text{וְכָל־בְּחַבְּתֵי־יָדַי}$, $\text{וְכָל־בְּחַבְּתֵי־יָדַי}$, $\text{וְכָל־בְּחַבְּתֵי־יָדַי}$, $\text{וְכָל־בְּחַבְּתֵי־יָדַי}$, $\text{וְכָל־בְּחַבְּתֵי־יָדַי}$, and many others. We have sometimes a noun in the sing. denoting but one individual, and yet being made to stand for a class, the verb is put in the plu. numb.; as, $\text{וְכָל־בְּחַבְּתֵי־יָדַי}$ *the captives of Judah went*, Jer. xxviii. 4.

A verb sing. is joined with a plur. noun when the verb precedes and is put as it were impersonally, especially לֹא and לֹא־יָלַד ; as, 1 Sam. i. 2, $\text{לֹא־יָלַד־לֵהֱוָה־בְנִים}$ *he had not sons*; Matth. iii. 16, $\text{וַתִּפְתָּח־שָׁמַיִם}$ *the heavens were opened unto him*; $\text{וַיִּפְּלוּ־עָלָיו־הַבְּרָחִים}$ *the fugitives fell upon*, Bar Heb. Chron. 144. 6. 7.

Collective nouns of the fem. gend. are often found with plu. verbs of the masc. gend.; but this diversity of gend. may be required by the sense; as, וְכָל־אֲרָצָה *all the earth wept*, 2 Sam. xv. 23, where אֲרָצָה *earth*, is put for *people*; similarly, Gen. xli. 57, וְכָל־אֲרָצָה *all the earth came*, i. e. *all the people of the earth*. וְכָל־אֲרָצָה is thus constructed in Bar Heb. Chron. 148. 16. The proper names of places are for the same reason sometimes connected with verbs and pronouns of the plu. masc.

The 3rd. pers. of verbs sometimes admits an anomaly as to gender; as, וְכָל־אֲרָצָה *there were camps*, Bar

Heb. Chron. 324. 5; see Mark xiii. 28, and many other places.

The 3rd. pers. sing. both of the masc. and fem. gender, in passive as well as in active conjugations, is sometimes used impersonally; as, *נָחַף לָחֶץ* *it will be evil to you*, Jer. vii. 6; *טָבָה לָנוּ* *it was good to us*, Deut. vi. 24; *מָלַח לוֹ* *it happened to him*, Luke i. 9; *בָּרָח לְךָ* *it came upon thee*, Job iv. 5; *אֲשֶׁר יִהְיֶה לִּי* *it shall be to me a testimony*, Gen. xxi. 30.

Occasional uses of the Tenses.

Use of the Præterite.

Events of future occurrence, which are considered as certain to happen, have this certainty represented by the verb being placed in the præterite tense; as, *הָיוּ יְשֻׁבִים מִן־הַחֹשֶׁךְ* *shall see (have seen) great light*, Isaiah ix. 1; *אֵלֶּיךָ לֹא יָבִיאוּ* *he cometh not to condemnation, but shall pass from death to life*, John v. 24.

There are a few instances in which the præterite of the verb *אָסַף*, followed by a participle or an adjective, represents the imperative; as, *אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ* *go thou also (and) do the same*, Luke x. 37. This application of the tense is undoubtedly to give emphasis to the sentence. For as a præterite is employed to express our belief that some future event will certainly

take place, so is it readily seen that on the same principle this tense may be regarded as the emphatic form of the imperative, whenever it is so applied.

The præterite has sometimes the force of the pluperfect; as, $\text{ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ}$ *his works, which he had done*, Gen. ii. 2. Again, in iii. 1, we have, “And the serpent was the most subtle of the animals, which *the Lord had made*, ܕܥܘܠܡܐ ܕܥܘܠܡܐ .”

In Syriac, as in Hebrew, the præterite is in some instances used where we should employ the present; as, ܐܢܝ ܘܥܝܢܐ ܘܥܝܢܐ *I know not*, lit. *I have not known*, as comprehending the present and all previous time. I know not now, nor have I ever possessed this knowledge, Gen. iv. 9. The præterite also denotes present time when condition and state are implied; as, $\text{ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ}$ *why art thou angry, and why is thy countenance sad?* Gen. iv. 6; ܕܥܘܠܡܐ ܕܥܘܠܡܐ *my soul is disturbed*, Ps. cxviii. (Heb. cxix.) 28. It is likewise employed in sentences in which the truths enunciated are general, and not at all dependent on time; as, Ps. i. 1, “Blessed is the man, who *walks not* ܕܥܘܠܡܐ ܕܥܘܠܡܐ in the counsel of the wicked.” Indeed the præterite in the last example evidently expresses the sentiment contained in it with more accuracy, because with more generality, than the present; for we may suppose the blessedness to be the consequence, not so much of not walking in the counsel of the wicked at some particular instant of time, as of not having

walked, or of not having been in the habit of walking at any one period of life.

The præterite is used for the imperfect in hypothetical sentences, although the future is much more frequently met with in such cases; as, $\text{אִם־הָיִינוּ־כִּי־סוּדֹם}$ *we should have been like unto Sodom*, Isaiah i. 9.

In a conditional sentence the pluperfect is likewise indicated by the præterite form; as, $\text{וְאִם־לֹא־יִשְׁאַרְכּוּ־לָנוּ־אֱלֹהִים}$ *and except God had left to us*, Isaiah i. 9.

Use of the Future.

The future is occasionally found in the place of the present; as, $\text{וְיָרְדוּ־לָהֶם־כְּסֵי־כְבוֹד}$ *he causeth them to inherit* (or giveth them) *thrones of glory*, 1 Sam. i. 8. See also Isaiah xliii. 17.

The future also occupies the place of the præt. in a few instances; as, $\text{וַיִּבְרָא־לָנוּ־אֱלֹהִים־דָּבָר־נְכוֹן}$ *God hath chosen a new thing*, Judg. v. 8; $\text{וְלֹא־רָאוּ־סֶבֶל־וְרֶמֶס־וְחֶבֶל־וְקֶלֶבַח־וְחֶבֶל־יָרֵךְ}$ *and spear were not seen*, ib.; $\text{וָאֲנִי־עָמַדְתִּי־בְמָוֶה}$ *I stood in my place*, Hab. ii. 1; see Jer. i. 5; Bar Heb. Chr 282. 7. In which places the præterite is indicated by the particles connected with the respective verbs.

The fut. is almost always used when the verb implies something conditional or potential, and this is done sometimes with and sometimes without any accompanying particles. Hence it includes all those forms of speaking, where in English we use one of the auxiliary verbs, *may, can, let, would, &c.*; as, $\text{וְיִשְׁמַע־יְהוָה־בְּיָמֵינוּ}$

may the evil (of the wicked) *come to an end*, Ps. vii. 2 ;
 ܕܘܠܝܢܐ ܕܗܝܘܢܐ ܕܡܝܬܐ ܕܘܠܝܢܐ *may the life of the child return*,
 1 Kings xvii. 21 ; ܕܗܝܘܢܐ ܕܗܝܘܢܐ *he would deliver him*, Ps.
 xxii. 9 ; ܕܗܝܘܢܐ ܕܗܝܘܢܐ *let them shew thee*, Isaiah xix. 12 ;
 ܕܗܝܘܢܐ ܕܗܝܘܢܐ *thou mayest freely eat*, Gen. ii. 16.

A prohibition in Syriac, as in Hebrew, is invariably expressed by the future ; as, ܕܘܠܝܢܐ ܕܘܠܝܢܐ *thou shalt not fear*, i. e. *fear not*, Gen. xlvi. 3 ; ܕܘܠܝܢܐ ܕܘܠܝܢܐ *thou shalt not kill*, or, *do not kill*, Exod. xx. 13 ; ܕܘܠܝܢܐ ܕܘܠܝܢܐ *do not call me*, Ruth i. 20. The imper. is sometimes denoted by the fut. when there is no prohibition ; as, ܕܘܠܝܢܐ ܕܘܠܝܢܐ *let there be light*, Gen. i. 3. The particles ܘܢ and ܘܢ are often connected with the fut. when a potential signification is intended ; as, ܕܘܠܝܢܐ ܕܘܠܝܢܐ *that he would grant to him time*, Dan. ii. 16 ; ܕܘܠܝܢܐ ܕܘܠܝܢܐ *that they may not hearken*, Gen. xi. 7. The prefix ܘܢ sometimes gives this force to the verb ; as, ܘܢܕܘܠܝܢܐ *that they may know*, Ezek. xx. 26 ; ܘܢܕܘܠܝܢܐ *that they may be sacrificed*, Exod. viii. 8 ; ܘܢܕܘܠܝܢܐ is also found besides ܘܢ as follows ; ܘܢܕܘܠܝܢܐ ܕܘܠܝܢܐ *that my soul may bless thee*, Gen. xxvii. 4. Other particles in some instances accompany ܘܢ ; as, in Bar Heb. Chron. 530. 14, ܘܢܕܘܠܝܢܐ ܕܘܠܝܢܐ *that they might destroy it* ; ܘܢܕܘܠܝܢܐ ܕܘܠܝܢܐ *although I should walk...I would not fear*, Ps. xxiii. 4. The imperfect conjunctive is often formed by means of the fut. and the auxiliary verb ܘܢܘܢܐ ;

as, $\text{לֹא יָכוּלִים} \text{לָא תַעֲשִׂינָם}$ so that they were not able, Mark iii. 20; $\text{לְבִטְחוֹן הַיָּרֵד} \text{יִסְתַּבֵּן} \text{וְיִשְׁלַח} \text{לְבִטְחוֹן הַיָּרֵד}$ that the security of the city might be established, Assem. Bibl. Orien. i. 393. 2. So in Arab. we have the pluperfect and imperf. formed by adding the præterite of the verb كَان to the præt. and future of another verb; as, كَانَ كَتَبَ he had written; كَانَ يَكْتُبُ he was writing. See Stewart's Arab. Gram. p. 80.

Use of the Infinitive.

An infinitive connected with a finite verb adds intensity to it, or denotes what is signified by the verb to be *certain, fixed or continual*; as, كَثُرَتْ أَهْلِي I will greatly multiply, Gen. xxii. 17; $\text{لَا تَمُوتُونَ يَكْرَهُونَ}$ ye shall not surely die, Gen. iii. 4; وَيُصَوِّرُكُمْ hath been accurately depicted, Gal. iii. 1.

When an infinitive is governed by some verb signifying *will, power or command*, it has generally و prefixed; as, $\text{وَكَيْفَ نَسْتَطِيعُ}$ and how are we able to know the way? John xiv. 5; وَأَرْسَلَهُ he sent him to feed swine, Luke xv. 15; $\text{وَأَرَادَ أَنْ يَمُوتَهُ}$ and he wished to slay him, Matth. xiv. 5.

After the verb يَسْتَوِي the inf. with و will make a sort of periphrasis of the future; as, وَيَسْتَوِي

٤٧٥ and the Sun was about to set, Gen. xv. 12;
 ٤٧٥ ٤٧٥ ٤٧٥.....٤٧٥ Herod was about to seek
 him, Matth. ii. 13. Here the participle ٤٧٥ is ex-
 pressed, whilst in the former example it is implied in
 the inf. We have a fut. with ٤ prefixed in such a
 construction as the following; as, ٤٧٥ ٤٧٥ he feared
 to go, Matth. ii. 22, where we see the fut. is employed,
 when in English we should use the inf. See ib. xvi. 3;
 Mark i. 45, 6, 7; Luke xiii. 11; 1 Cor. ii. 14.

We find a participle usurping as it were the office
 of an inf. after verbs of *beginning* and *continuing*, of
permitting and *commanding*, and also of *power*; as,
 ٤٧٥ ٤٧٥ ٤٧٥ they began plucking the ears, i. e.
 they began to pluck, Matth. xii. 1; ٤٧٥ ٤٧٥
 ٤٧٥ they permitted both of them to grow (growing),
 Luke xviii. 16; ٤٧٥ ٤٧٥ and they permitted (him)
 to go (going), John xi. 44; ٤٧٥ ٤٧٥ ٤٧٥ com-
 mand her to assist (assisting) me, Luke x. 40; ٤٧٥
 ٤٧٥ ٤٧٥ so that he was not able to receive
 (receiving) him, Mark ii. 2.

Use of the Imperative.

The imperative is not only employed to express a
command, but also an *exhortation*, *admonition* or a *per-*
mission; as, John xi. 15, ٤٧٥ ٤٧٥ let us go thither;
 see also Mark i. 38.

The imper. of the verb לָּבַח is frequently found in connection with a finite verb in the fut. tense; thus, $\text{וְעַתָּה בָּרְכֵנוּ וְנַעֲשֶׂה לְךָ בְרִית$ *and now come, we will make a covenant*, i. e. *and now come, let us make a covenant*, Gen. xxxi. 44; $\text{וְעַתָּה בָּרְכֵנוּ וְנַעֲשֶׂה לְךָ בְרִית}$ *come, we will go*, John xi. 7.

We have also the imper. in such constructions as the following; *I will give you the best of the land of Egypt*, $\text{וְעַתָּה בָּרְכֵנוּ וְנַעֲשֶׂה לְךָ בְרִית}$ *and eat ye the fat of the land*, Gen. xlv. 18; $\text{וְעַתָּה בָּרְכֵנוּ וְנַעֲשֶׂה לְךָ בְרִית}$ *this do, and live*, i. e. *this do, and ye shall live*, Gen. xlii. 18.

Participles.

The participle is timeless, i. e. it has no time of its own, but partakes of every time with which it may be connected. Thus, pres. most frequently. The fut.; as, $\text{וְעַתָּה בָּרְכֵנוּ וְנַעֲשֶׂה לְךָ בְרִית}$ *Therefore that which shall be born of thee is holy*, Luke i. 35; $\text{וְעַתָּה בָּרְכֵנוּ וְנַעֲשֶׂה לְךָ בְרִית}$ *thy wife shall bear to thee a son*, Gen. xvii. 19. The præt.; as, *Behold their Lord*, $\text{וְעַתָּה בָּרְכֵנוּ וְנַעֲשֶׂה לְךָ בְרִית}$ *fallen and dead*, Judges iii. 25. Participles, when they are taken as such, and not for the present tense, have placed before them for the most part the particle וְ or the prefix בְּ ; as, $\text{וְעַתָּה בָּרְכֵנוּ וְנַעֲשֶׂה לְךָ בְרִית}$ *wandering from house to house*, 1 Tim. v. 13.

The active participles are in some instances found in the constructive for the absolute state. In such cases they are followed by a noun; as, *نُتَلَبُّ ٱهْطَا* *descending into the ditch*, Prov. i. 12; *لُزِنَا لُكَلْ* *entering in at the gate*, Gen. xxiii. 10; *سَٲَا لَلِيبُ ٲُٲَا* *he saw Levi sitting*, Mark ii. 14.

Active participles sometimes govern the noun which follows, and in the same manner and using the same particle as the verbs from which they are derived; as, *سَٲَا ٲُٲَا ٲُٲَا* *he began upbraiding him*, Bar Heb. Chron. 328. 3; *سَٲَا ٲُٲَا* *they wounded them*, ib. 333. 3; *سَٲَا ٲُٲَا ٲُٲَا* *and destroying all the men*, ib. 397. 1.

Similarly passive participles observe this government; as, *سَٲَا ٲُٲَا* *clothed with linen*, Ezek. ix. 2; *سَٲَا ٲُٲَا* *anointed with oil*, Lev. ii. 4; *سَٲَا ٲُٲَا* *extending their wings*, Exod. xxv. 20; *سَٲَا ٲُٲَا* *blessed of the Lord*, Ephr. i. 116.

Although in Syriac the use of participles is very great, yet in translating Greek books into Syriac they sometimes render a Greek participle by a Syriac verb, especially where the Greek participle is followed by a verb, in which case the two verbs in Syriac have the same mood, tense, and person; as, *سَٲَا ٲُٲَا ٲُٲَا* *πορευθέντες ἐξετάσατε*, *go, enquire*, Matth. ii. 8; *سَٲَا ٲُٲَا ٲُٲَا* *ἐλθὼν*

προσκυνήσω, *I will go, I will worship* (him), *ib.*; חָבַטָהּ
 וְעַד לָאֵלֶּיךָ עָמַדְתִּי עַד שֶׁבָּרַחְתִּי, *until I came I stood, ib. 9.*

Participles are employed to express a gradual but continual progress or decline of what is denoted by the verb in the sentence; as, וַתֵּצֵא הַמַּיִם וַתֵּצֵא הַמַּיִם וַתֵּצֵא הַמַּיִם
and the water receded going and coming, i.e. gradually and continually, Gen. viii. 3; וַיֵּצֵא הַבֶּן וַיֵּצֵא הַבֶּן וַיֵּצֵא הַבֶּן
and the boy going and grew, i.e. was continually growing, Sam. ii. 26.

Regimen of Verbs.

A transitive verb exercises an influence over a noun or pronoun which follows it, either *immediately* or *mediately*, and which limits its signification. The noun or pronoun may be without or with a preposition; as, וַיַּעַשׂ מְרַבִּים תַּלְמִידִים he made many disciples, John iv. 1; מַה צִּוְּיָהּ מֹשֶׁה, *What has Moses commanded you?* Mark x. 3; וְהִנֵּי אֲנִי קוֹרְאִים לְצַדִּיקִים that I may call the righteous, Mark ii. 17.

Verbs which are doubly transitive, such as transitive verbs in those conjugations which are causative, exercise this influence over two such nouns or pronouns; as, וַיִּצְוֶה אֹתוֹ לְבָשׂוֹת בְּגָדִים לָבֵן he commanded him to be clothed with a garment of fine linen, Gen. xli. 42; וַיְבַרֵךְ אֶת הָעָם וַיְבַרֵךְ אֶת הָעָם וַיְבַרֵךְ אֶת הָעָם he taught the people knowledge, Eccles. xii. 9.

The passive conjugations of verbs oftentimes express the cause or motive of action by the particle ב in some such manner as the following; $\text{אֲנִי בְּלִבָּם נִשְׁתָּהַר$ *that ye may be seen by them*, Matth. vi. 1; $\text{לִמֶּנֶּה הָיְתָה לְמִתְּנָהּ$ *she was taught by her mother*, ib. xiv. 8; $\text{עָשָׂה אֵלֶיךָ כֵּן$ *this may be done by you*, Exod. xii. 16. See also Luke viii. 29; John viii. 33; Acts xv. 24, xviii. 18.

Verbs used for Adverbs.

It is not uncommon to see a verb put before another verb, to which it performs the office of an adverb; as, $\text{אֲשֶׁר יָקַח רַב$ *who has taken much*, 2 Cor. viii. 15; $\text{אֲשֶׁר גָּדַל מְאֹד$ *hath greatly exalted him*, Phil. ii. 9; $\text{אֲנִי אֶשְׂכַּר אֵינְךָ חֵבֶר$ *I will again feed thy flock*, Gen. xxx. 31; $\text{אֲנִי אֶשְׂכַּר מֵלֵךְ$ *Again he spake a parable*, Luke xix. 11; $\text{אֲנִי אֶשְׂכַּר מֵלֵךְ$ *they entreated that it should not be spoken to them any more*, Hebr. xii. 19; $\text{אֲנִי אֶשְׂכַּר מֵלֵךְ$ *he changed the letter craftily*, Bar Heb. p. 100.

Miscellaneous Observations.

The ordinary method of expressing a reciprocal or reflective sense is by a transitive verb with the noun אִתּוֹ united to the affixes. But it is also in some instances done by means of the passive conjugations;

כִּי with verbs of *covering* or *commanding*; as, כִּי־כִסָּה he covered, Matth. xvii. 5; כִּי־צִוָּה he commanded, 2 Chron. xxxvi. 23.

בֵּין with verbs of *separating* or *distinguishing*; as, God separated בֵּין אֵלֹהִים לְבֵינָם between the light and the darkness, Gen. i. 4.

בָּא with verbs of *coming*; as, בָּא he came, Mark i. 7: of *going*; as, בָּיָא he departed, John vi. 2; רָצַח he run, 1 Cor. xiv. 1.

The prepositions כִּנֹּחַ against, כִּנֹּחַ against, כִּנֹּחַ with, and many others are frequently used with verbs; as, כִּנֹּחַ כִּנֹּחַ רִשְׁעִים אֲלֵי; resist not evil; see also Matth. xxvi. 62; Acts iv. 14; Rom. vii. 23; Acts xxv. 5; Hebr. vi. 6, &c.

58. Syntax of Particles.

The repetition of adverbs, like that of nouns, expresses intensity; as, כִּי־כִּי very badly: or diversity; as, כִּי־כִּי here and there: or continuation; as, כִּי־כִּי by little and little.

Adverbs sometimes qualify nouns by being placed before them in the constructive state; as, כִּי־כִּי a little water, כִּי־כִּי a few days.

The particle ܘ placed before adjectives assigns a privative signification to them; as, ܘ ܒܚܝܘܬܐ foolish, ܘ ܡܘܬܐܝܡܐ immortal.

Interjections which denote threats for the most part cause ܘ to be prefixed to the next word; as, ܘ ܒܘܢܘܘܐ woe to us!

ܘܐܘܐܘܐ far be it, is construed with ܘ of the person, and ܘ prefixed to the verb; as, ܘܐܘܐܘܐ ܘܐܘܐܘܐ far be it from him that he should do, Job xxx. 10.

59. Enallage of Persons and Number.

The enallage of persons does not occur so frequently in Syriac as in Hebrew, and especially as in the Hebrew Psalms; but some instances are met with in the Syriac Scriptures; as, ܘܐܘܐܘܐ ܘܐܘܐܘܐ ܘܐܘܐܘܐ wherefore thou art inexcusable, O man, who judgeth his neighbour, where we have ܘܐܘܐܘܐ for ܘܐܘܐܘܐ Rom. ii. 1, i. e. the 3rd. person for the 2nd. Also the 1st. for the 3rd. in Mark xii. 37, ܘܐܘܐܘܐ ܘܐܘܐܘܐ therefore David himself calls him my Lord, where we have ܘܐܘܐܘܐ for ܘܐܘܐܘܐ his Lord. Enallage of number we have in Hab. ii. 15.

60. *Ellipsis.*

This figure occurs most frequently in the omission of the substantive verb; as, $\text{וְיִשְׁמַעְךָ יְהוָה}$ and *his name was Joseph*, $\text{כְּיִשְׁמַעְךָ יְהוָה}$ *those who (are) like him*, Bar Heb. 328. 12. There are other words which it is sometimes necessary to supply in order to complete the sense; as, a subs. in Eccles. vi. 3, $\text{אִם יִלְדֶּה אִישׁ מֵאָסֶה}$ *if a man shall beget a hundred, namely sons*; $\text{אֶחָדָּם בְּרַא יְהוָה}$ *once have I sworn*, where אֶחָדָּם is understood, Ps. lxxxix. 35; $\text{לֹא אֶכְלֶה אֶת־כֹּחַ וְאֶת־כֹּחַ אֶת־כֹּחַ}$ *I eat not that (which is acquired) by fraud and force*, Isaiah i. 22.

There are very many passages in which a verb of some kind or another has to be supplied, in order to complete the sense; as, $\text{עַד מָתַי תִּשְׁמַעְךָ יְהוָה}$ *until when? viz. wilt thou bring assistance*, Ps. vi. 4; $\text{אֵלֶיךָ יְהוָה חַסְדְּךָ וְרַחֲמֶיךָ}$ *thy blessing (may it come) upon thy people*, Ps. iii. 9; $\text{אֶת־כֹּחַ וְאֶת־כֹּחַ יִשְׁמַעְךָ יְהוָה}$ *the destruction of the impious and the wicked (will come) together*, Isaiah i. 28. There are some sentences in which a word requires to be repeated, in order to obtain a full and connected sense; as, $\text{כִּי כָל־עֲשָׂוֹתֵיכֶם לֹא־יִשְׁמַעְךָ יְהוָה}$ *but all these things which were done (were done) that it might be ful-*

filled, Matth. i. 22. See also John xx. 31; Rom. v. 20; Heb. vii. 18, viii. 3.

An accusative is sometimes omitted; as, בָּרָא^{a} *she brought forth*, viz. *sons*, Gen. xvi. 1; לָקַח^{v} *he took*, viz. *a wife*, Neh. xiii. 25; לָקַח^{v} *he cast*, viz. *the lot*, 1 Sam. xiv. 42. Also to לָקַח^{v} in John ix. 7, some such noun as לָקַח^{v} is to be supplied.

APPENDIX.

IT is stated in § 10, that a simple point is sometimes used for various purposes. The practice of the Syriac writers appears to have been to employ a point, which by its position above or below the letter to which it is annexed, would determine the true signification of a word that would otherwise, in the absence of the vowels, remain ambiguous. It is probable that the signification of this point defined in some degree the kind of vowel intended to be supplied, and thus served as a guide in the pronunciation. The following instances of its application, taken principally from the Grammars of Amira, Hoffman and De Dieu, will illustrate the nature and utility of this sign.

{	ܐܢܝ	ܐܢܝ ^{◌̇}	<i>who?</i>
{	ܐܢܝ	ܐܢܝ _{◌̇}	<i>hand.</i>

{	ܐܠܝ	ܐܠܝ ^{◌̇}	<i>coming.</i>
{	ܐܠܝ	ܐܠܝ ^{◌̇}	<i>he came.</i>
{	ܐܠܝ	ܐܠܝ ^{◌̇}	<i>a sign.</i>

{	ܥܢܝ	ܥܢܝ ^{◌̇}	<i>wretched.</i>
{	ܥܢܝ	ܥܢܝ _{◌̇}	<i>evil.</i>

{	ܥܢܝ	ܥܢܝ ^{◌̇}	<i>weeping, part. fem.</i>
{	ܥܢܝ	ܥܢܝ _{◌̇}	<i>mourning.</i>

{	وَهُ	وَهُ	<i>he.</i>
	وَهُ	وَهُ	
{	لَهُ	لَهُ	<i>she.</i>
	لَهُ	لَهُ	
{	لَهُ	لَهُ	<i>they, masc.</i>
	لَهُ	لَهُ	
{	لَهُ	لَهُ	<i>they, fem.</i>
	لَهُ	لَهُ	
{	بِهِ	بِهِ	<i>he became white.</i>
	بِهِ	بِهِ		white.
{	لَهُ	لَهُ	<i>to her.</i>
	لَهُ	لَهُ		to him.
{	مِنْ	مِنْ	<i>who?</i>
	مِنْ	مِنْ		from.
{	عَمَلًا	عَمَلًا	<i>work.</i>
	عَمَلًا	عَمَلًا	<i>servant.</i>
	عَمَلًا	عَمَلًا	<i>working.</i>
{	ظَلَمًا	ظَلَمًا	<i>unjust.</i>
	ظَلَمًا	ظَلَمًا	<i>iniquity.</i>
	ظَلَمًا	ظَلَمًا	<i>infant.</i>
{	سِنًا	سِنًا	<i>year.</i>
	سِنًا	سِنًا		sleep.

It appears, from the foregoing examples, that this point performed the office of vowels; that when it was placed above the letter, it denoted for the most part one of the vowels ∇ , ρ , and when beneath the letter, it denoted r , r , or r .

This point was further used to distinguish the persons and tenses of verbs. When it was put beneath the letter, it denoted,

1. All the persons of the præterite, the first of the sing. numb. being excepted. The third person sing. fem. has this point frequently on the left-hand side of the last letter L .

2. The imperative and infinitive whenever any point is found.

3. All persons of the future, the first of each number being excepted.

When it is placed above a letter in verbs, it denotes,

1. The first person of the præterite.

2. The active participle; as, in Peal conjugation VLO VLO , Pael VLO VLO ; unless one of the letters I O L requires it to be placed below; as, VLO or VLO .

3. The first person of both numbers of the future.

The following paradigm of the Peal conjugation of VLO will exemplify what has been now stated.

Præterite.

Fem.	Masc.	
{ مَهَلَا مَهَلَا مَهَلَا }	مَهَلَا	3rd pers. sing.
	مَهَلَا	2nd
	مَهَلَا	1st
مَهَلَا	مَهَلَا	3rd pers. plu.
مَهَلَا	مَهَلَا	1st

Infinitive.

مَهَلَا

Imperative.

مَهَلَا sing.
 مَهَلَا plu.

Future.

Fem.	Masc.	
مَهَلَا	مَهَلَا	3rd pers. sing.
	مَهَلَا	2nd
	مَهَلَا	1st
	مَهَلَا	3rd plu.
	مَهَلَا	2nd
	مَهَلَا	1st

Participles.

مَهَلَا act.
 مَهَلَا pass.

This point in some places is found with one letter, and in other places with another letter of the same word. The distinction is produced only by its situation above or below the word.

The Names of the Months.

We give here the names of the Lunar Months, which occur very frequently in the Scriptures.

أَشْرَافُ	أَشْرَافُ	October,
	أَشْرَافُ	November,
	أَشْرَافُ	December,
	أَشْرَافُ	January,
	أَشْرَافُ	February,
	أَشْرَافُ	March,
	أَشْرَافُ	April,
	أَشْرَافُ	May,
	أَشْرَافُ	June,
	أَشْرَافُ	July,
	أَشْرَافُ	August,
	أَشْرَافُ	September.

The Estrangelo Characters.

The Estrangelo characters are the most ancient. They are found in the oldest Syriac MSS., are principally ornamental, and often used for Titles of Books. The following Table exhibits their forms:

ⲛ	ⲏ	ⲏ	ⲏ	ⲏ	ⲏ
ⲏ	ⲏ	ⲏ	ⲏ	ⲏ	ⲏ
ⲏ	ⲏ	ⲏ	ⲏ	ⲏ	ⲏ
ⲏ	ⲏ	ⲏ	ⲏ	ⲏ	ⲏ
ⲏ	ⲏ	ⲏ	ⲏ	ⲏ	ⲏ
ⲏ	ⲏ	ⲏ	ⲏ	ⲏ	ⲏ
ⲏ	ⲏ	ⲏ	ⲏ	ⲏ	ⲏ

END OF THE APPENDIX.

اَسْرِبْ اَنَا بَصِيْب. اِيْهٓ بَيْ بَلِيْبِيْب لَسْمَآ اُحَا
 حَبْمَا لَسْمَا. 11 اَسْرَآ اَسْرَآ اَلَآ فَبُكَلَآ بَحْرٓ نَعْمَا
 حَمَلَآ بِيْلَآ : اَوْبَآ فَعَصِيْبٓ اَسْمَلَآ حَس
 لَلْمَتْبُوْسٓ. 12 اَلَآ اَسْرَآ بِيْلَآ لَحْفَنَسْمَا. اَسْرَآ
 اَوْبَآ اَسْمَلَآ لَلْمَتْبُوْسٓ. اَلْمَلَآ اَسْرَآ اَسْمَلَآ
 نَعْمَا. 13 اَسْمَلَآ اَسْرَآ اَسْرَآ بِيْلَآ بِيْلَآ. اَسْمَلَآ
 لَلْمَتْبُوْسٓ نَعْمَا : 14 اَسْمَلَآ لَسْمَآ اَسْمَلَآ اَسْمَلَآ
 اَسْمَلَآ نَعْمَا. اَسْمَلَآ اَسْمَلَآ بِيْلَآ. 15 اَسْمَلَآ اَسْمَلَآ
 اَسْمَلَآ اَسْمَلَآ : اَسْمَلَآ اَسْمَلَآ. اَسْمَلَآ
 اَسْمَلَآ اَسْمَلَآ. اَسْمَلَآ اَسْمَلَآ اَسْمَلَآ اَسْمَلَآ.
 16 اَسْمَلَآ اَسْمَلَآ نَعْمَا اَسْمَلَآ. اَسْمَلَآ اَسْمَلَآ
 اَسْمَلَآ. اَسْمَلَآ اَسْمَلَآ اَسْمَلَآ اَسْمَلَآ اَسْمَلَآ.
 17 اَسْمَلَآ اَسْمَلَآ اَسْمَلَآ : اَسْمَلَآ اَسْمَلَآ اَسْمَلَآ
 18 اَسْمَلَآ اَسْمَلَآ اَسْمَلَآ. اَسْمَلَآ اَسْمَلَآ اَسْمَلَآ
 اَسْمَلَآ. اَسْمَلَآ اَسْمَلَآ. 19 اَسْمَلَآ اَسْمَلَآ اَسْمَلَآ.
 اَسْمَلَآ اَسْمَلَآ : اَسْمَلَآ اَسْمَلَآ اَسْمَلَآ اَسْمَلَآ
 اَسْمَلَآ. 20 اَسْمَلَآ اَسْمَلَآ اَسْمَلَآ. اَسْمَلَآ اَسْمَلَآ

اَلصَّبِيبِ سَطَلًا سَطَلًا . اَنْبَا اَلْاَلْبَا نَقَطِي مَصِيحَا اِنْبَا
 اِس . 21 سَا بِي اَفَكَا سَا اَلَا سَطَلًا بَصِيحَا . 22 سَا
 مَصَا بِي مَكَا جِصَا مَكْتَبَا . اَلْبِيحَا لَكْتَبَا سَا بِي
 اَفَكَا سَا . سَا سَا لَقَلَا سَا . اَمَا نَعَا . . .
 23 سَا اِنْبَا سَا سَا نَعَا سَا مَصِيحَا سَا سَا :
 مَكْتَبَا سَا سَا . بِي اَلْوَلَا بَحِي . 24 سَا بِي
 نَعَا لِي مَكْتَبَا سَا سَا . مَكَلَا سَا
 سَا سَا لَكْتَبَا . 25 لِي مَكْتَبَا سَا : اِنْبَا بِي
 اِس اَلَا قَلَا سَا . سَا بِي سَا سَا سَا اِنْبَا
 سَا سَا . . .

ANALYSIS.

1. $\text{וַיְהִי־בַּיּוֹם־הַהוּא}$ *And on the day*, compounded of the conjunction Vau *and*, Δ *on* or *upon*, equivalent to $\text{וַ$ and יּוֹם the definite form of the masc. noun יּוֹם , § 19.

שְׁלֹשָׁה *of three*, i. e. *third*. Cardinal numbers with שְׁ prefixed are sometimes used for ordinals, § 54; שְׁ is here the sign of the genitive.

הָיְתָה *was*, third pers. sing. fem. of the subs. verb. הָיָה præter. tense.

הַמִּצְוָה *feast*, a fem. noun def. state derived from the verb צָו , see § 15.

בְּכַנָּהּ *in Cana*, composed of בְּ *in*, and כַּנָּהּ a proper name.

בְּנַיִת *a city*, a fem. noun def. state; the line under the Nun is the *linea occultans*, § 8. It is derived from נָדַן *he judged*.

בְּגַלִּילֵיָא *of Galilee*, בְּ and גַּלִּילֵיָא a proper name.

וְאִמָּהּ *and his mother*, וְ a conjunction, אִמָּהּ fem. noun def. state, and the suffix הּ , which is pleonastic, § 55.

לָּמָּ there, an adverb.

לֹּוּ was, subs. verb, third pers. sing. fem., with the *linea occultans*, because it is the logical copula, § 8.

2. אִּוְ and also, ו a conj. אִּוְ a conjunction.

וּוּ he, a personal pronoun used with the following word as reciprocal, § 55, p. 108.

וּוּ Jesus a Saviour, from וּוּ Hiphil וּוּ he saved.

וּוּ and his disciples, וּוּ a disciple, a masc. noun. Def. form is וּוּ from the verb וּוּ he learned. The sign ·· indicates the plu. numb.

וּוּ is the affix, third pers. sing. to a plu. noun.

וּוּ was invited, a verb, third pers. sing. masc. Ethpeel conj. from וּוּ.

וּוּ to it, which is redundant, referring to the following word, § 55.

3. וּוּ the pluperfect tense Peal conj. of the verb וּוּ, § 38. The line under the וּ of וּוּ shews that it assists in forming a tense, § 8.

וּוּ wine, def. state masc., Arab. وُ it fermented.

וּוּ and she says, part. act. of the verb וּוּ fem. gen. Peal conj.; the vowel Zekofa which belongs to the Olaph is remitted to the preceding letter, § 40.

σ_̇ to him, redundant in this place.

σ_̇ⲓⲙⲁⲥⲟⲩ his mother, see ver. 1.

ⲉⲛⲟⲩⲁⲗⲁⲗ there is not for them, i. e. they have not, ⲁⲗⲁⲗ compounded of ⲛⲟⲩ not, and ⲁⲗ is.

4. ⲓⲙⲁⲥⲟⲩ saith, act. part. Peal conj. masc. gen. of the verb ⲓⲙⲁⲥ.

ⲉⲛⲟⲩⲁⲗⲁⲗ what to me and to thee? i. e. what have I to do with thee? ⲉⲛ an interrog. pronoun, § 26. ⲉⲛ and ⲁⲗ affixes of the first pers. sing. and second pers. sing. fem. annexed to ⲁ.

ⲓⲙⲁⲥⲟⲩ woman, fem. noun, def. form. Heb. אִשָּׁה from אִישׁ a man, the שׁ is changed in the Syr. word into ⲁ, see § 4.

ⲛⲟⲩ not, an adverb, ⲉⲛⲟⲩⲁⲗ yet, compounded of ⲉⲛ and ⲁⲗ or ⲁⲗ.

ⲉⲛⲟⲩⲁⲗ has come, third pers. sing. fem. Peal conj. of the verb ⲉⲛⲟⲩ; this is a doubly defective verb, § 49.

ⲉⲛⲟⲩⲁⲗ my hour, fem. noun, abs. state ⲉⲛⲟⲩ, const. state ⲉⲛⲟⲩ, which with ⲁ the affix of the first pers. sing. becomes ⲉⲛⲟⲩⲁⲗ, § 30.

5. ⲓⲙⲁⲥⲟⲩ, see ver. 3.

$\text{לַעֲבָדָי}^{\text{v}}$ *to the servants*; $\text{לַעֲבָדָי}^{\text{v}}$ is a masc. noun, def. state, and is derived from the partic. Pael conj. of the verb עָבַד^{v} *he served*; the $\cdot\cdot$ over ו is the sign Ribui, and denotes the plu. numb.

$\text{כִּי־יֹאמַר}^{\text{v}}$ *whatsoever he saith*, $\text{כִּי־יֹאמַר}^{\text{v}}$ *any thing which, or whatsoever*.

לָכֶם^{v} *to you*, pron. affix, second pers. plu. numb. annexed to ל .

עֲשׂוּ^{v} *do*, second pers. plu. masc. imper. of the verb עָשָׂה^{v} ; the regular vowel under the sec. rad. is *Etsotso*; the Revotso in this word is an anomaly, § 36.

6. $\text{וְהָיָה}^{\text{v}}$ *there were*; $\text{וְהָיָה}^{\text{v}}$ is pleonastic, and is thus frequently used; $\text{וְהָיָה}^{\text{v}}$ third pers. plu. fem. præter. of the verb הָיָה^{v} .

$\text{כִּי־אֲבִי}^{\text{v}}$ *but*, Gr. $\delta\epsilon$, a conj.

$\text{שָׁמָּה}^{\text{v}}$ *there*, adverb.

$\text{אֲבִיָּהֶם}^{\text{v}}$ *water-pots*, def. form plu. numb. of the noun $\text{אֲבִיָּה}^{\text{v}}$, Heb. אֲבִיָּה .

$\text{אֲבִיָּהֶם}^{\text{v}}$ *of stone*, this is one of the ways of expressing an adjective by means of a noun, § 22.

שֵׁשׁ^{v} *six*, a card. numb. fem. gen.

وَقَدْ وَضَعْنَ *which were placed*, و rel. pron., وَضَعْنَ
 pass. part. fem. gen. plu. numb. of the verb وَضَعَ *he*
placed; see paradigm of وَضَعَ .

لِلطَّهْرِ *for the purification*, لِطَّهْرٍ fem. noun
 def. state, from the verb طَهَّرَ *to be pure*, وَضَعْنَا
of the Jews, و a sign of the gen.

وَأَتَتْهُنَّ *containing, or which contain*, و rel. pron., أَتَتْهُنَّ
 act. part. Peal conj. of the verb أَتَتْهُنَّ fem. gen. plu.
 numb.; و is the sign Ribui.

لِطَّهْرَيْنِ *two each*, that is, each water-pot contains
 two; وَضَعْنَ *firkins*, masc. noun plu. numb. def.
 form is وَضَعْنَ .

و *or*; the dot over و was probably put to distin-
 guish this part. from و the interjection; ثَلَاثٌ *three*,
 a card. numb.

7. مَلَأْنِي *fill*, imper. second pers. plu. numb. Peal
 conj. of the verb مَلَأَ *he filled*.

أَتَتْهُنَّ *them*, governed by the verb مَلَأْنِي , see § 56.

مَلَأْنِي *water*, plu. noun def. form, masc. gen. It is
 used only in this form.

فِي الْمَلَأْنِي *in the water-pots*; فِي has the signification
 of *in*. See Schaaf's Lexicon.

𐤀𐤍𐤔𐤕 *until*, composed of the particles 𐤍 and 𐤔𐤕.

𐤀𐤍𐤕 *to the top*, an adverb with 𐤀 prefixed. Root Heb. ַעָלָה *he ascended*.

8. 𐤀𐤍𐤕𐤕 *draw ye*, imper. second pers. plu. numb. of the verb 𐤀𐤍𐤕. It occurs only in this place in the New Test.

𐤀𐤍𐤕𐤕 *now*, an adv. compounded of 𐤕 and 𐤀𐤍𐤕.

𐤀𐤍𐤕𐤕 *and bring*, the second pers. plu. numb. imper. of 𐤍𐤕; this verb is doubly irregular, or defective, § 49.

𐤀𐤍𐤕𐤕 𐤍𐤕𐤕 *to the governor of the feast*, 𐤍𐤕 a masc. noun; it is frequently used with another noun, as in the present instance, 𐤍𐤕𐤕 from 𐤍𐤕𐤕 *to recline*, masc. noun def. state.

𐤀𐤍𐤕𐤕 *and they brought*, third pers. plu. numb. Aphel conj. præter. tense. See above.

9. 𐤀𐤍𐤕 *and when*, composed of 𐤀 and 𐤍𐤕 *as*.

𐤀𐤍𐤕 *he tasted*, third pers. præter. sing. Peal conj.; this verb has the vowel Revotso; for reasons, see § 36.

𐤀𐤍 a pers. pron., and is redundant in this place.

𐤀𐤍𐤕 *they*, referring to 𐤀𐤍𐤕.

יָדָעַתְּ וְיָדָעַתְּ *was knowing, i. e. knew*, the imperf. tense Peal conj. of the verb יָדָעַתְּ, the *linea occultans* under יָדָעַתְּ denotes יָדָעַתְּ to assist in forming the imperf. tense.

מֵ *from*, a preposition.

מֵכַּן *whence*, an adverb. It is used with and without an interrogation.

קָרָא *he called*, third pers. sing. numb. præt. Peal conj. See ver. 2.

לַדֹּבָר *to the bridegroom*, masc. noun def. state, Heb. דָּבָר.

10. כָּל־אִישׁ *every man*; כָּל־אִישׁ, the latter word is frequently joined to another, in which case the Olaph disappears; as, בֶּן־אִישׁ *son of man*, or *man*; the def. state of אִישׁ is אִישׁוֹ.

בְּרִשְׁתּוֹ *first*, the same as πρῶτον, an adverb.

טוֹב *good*, an adj. masc. gen. def. state; abs. state is טוֹבִים or טוֹבִים.

בָּרָא *bringeth*, the act. part. Aph. conj. sing. numb. masc. gen. of the verb בָּרָא *he came*; this verb deviates from the class whose first rad. is Olaph in changing this letter into Yud.

כֵּן *when, after that*; כֵּן followed by the rel. כֵּן has frequently an adverbial signification.

כֵּן *they had drunk sufficiently*, Aph. conj. third pers. plu. numb. præter. of the verb כָּן; the vowel of the Olaph is remitted to the Dolath, § 40.

כֵּן *then*, an adverb.

כֵּן *that which*, rel. pron., § 26.

כֵּן *worse*, an adj. masc. gen.; the def. form is כֵּן.

כֵּן *thou hast kept it*, Peal conj. second pers. sing. numb. of the verb כָּן; the suffix כֵּן is redundant, referring to the following word, § 55.

כֵּן *until now*, adverb.

11. כֵּן *this is*; כֵּן demons. pron. fem. gen., כֵּן a pers. pron. in the place of the substan. verb, § 25.

כֵּן *sign, or miracle*, a noun fem. gen. def. state, Heb. אֵימָה.

כֵּן *first*, an ordinal number fem. gender.

כֵּן *which he did*; כֵּן Peal conj. third pers. sing. præter.

כֵּן *and he made known, or manifested*, Aph. conj. third pers. sing. præter. tense of כָּן; the Yud is

changed into Vau, § 40; the vowel ∇ is remitted to the conj. \circ .

ⲥⲟⲩⲓⲛⲓ *his glory*, ⲥⲟⲩⲓⲛⲓ masc. noun def. state; the abs. state is ⲥⲟⲩⲓⲛⲓ, § 19; the root is ⲥⲟⲩⲓ *he praised*, Pael conj.

ⲉⲃⲟⲩⲟⲩⲟⲩ *and they believed*, Aph. conj. third pers. plu. numb. præ. of the verb ⲉⲃⲟⲩⲟⲩ. It is irregular in the Aph. conj. being formed as the Heb. Hiphel. It is generally construed with ϵ or \backslash .

ⲥⲟⲩ *in him*, ϵ a prep., ⲥ affix third pers. sing. masc.

12. ;ⲁⲩⲟ *after*, a preposition.

ⲉⲃⲟⲩⲟⲩ *this*, a dem. pron. fem. gen. sing. numb.

ⲁⲩⲟ *he descended*, Peal conj. third pers. sing. præ.; the vowel Revotso is found in the place of Pethocho, being an intrans. verb, § 36.

ⲁⲩⲟⲩⲟⲩⲟⲩ *to Capernaum*, a proper name.

ⲁⲩⲟⲩⲟⲩⲟⲩ *and his brethren*, noun masc. gen. plu. numb.; the sing. is ⲁⲩⲟⲩ, plu. abs. state ⲁⲩⲟⲩⲟⲩ, def. state ⲁⲩⲟⲩ.

ⲟⲩⲟⲩ *they were*, third pers. plu. numb. of the substan. verb ⲟⲩⲟⲩ.

𐤅𐤏𐤋𐤁 *few*, adverb connected with the following noun, § 58.

𐤀𐤌𐤏𐤁𐤀 *days*, noun plu. numb. def. state fem. termination; in the sing. we have 𐤏𐤁, def. 𐤀𐤌𐤏.

13. 𐤏𐤁𐤀 *and near*, an adj. masc. gen. def. state 𐤏𐤁𐤀 from the verb 𐤏𐤁.

𐤀𐤌𐤏 *was*, substan. verb.

𐤏𐤁𐤀 *passover*, masc. noun def. state. Amira says that this word, in Greek *πάσχα*, found in all the Gospels, signifies *joy*, and derives it therefore from 𐤏𐤁 *he rejoiced*. Pref. to his Gram. where he gives a list of Syriasm in the New Testament.

𐤏𐤁 *he ascended*. Revotso under the second rad., § 36.

14. 𐤀𐤌𐤏𐤁 *and he found*, Peal conjugation with Olaph prosthetic, § 36, constructed with 𐤅.

𐤏𐤁𐤀 *that were selling, or selling*, act. part. Peal.

𐤀𐤌𐤏𐤁 *oxen*, masc. noun def. state, sing. 𐤀𐤌𐤏; Heb. 𐤏𐤁, 𐤏 is put for 𐤌, § 4, Greek *ταῦρος*, Lat. *taurus*.

𐤏𐤁𐤀 *and sheep*. One point of the sign Ribui in this and the preceding word coalesces with the point of the letter Rish, § 7.

٠٠٠ and doves; according to Schaaf from ٠٠٠.

٠٠٠ and the money changers; the ٠ is constructed with ٠٠٠, the root is ٠٠٠, whence ٠٠٠ money.

٠٠٠ sitting; the Dolath denotes the participle to be taken as such, § 56.

15. ٠٠٠ whip, Greek φραγέλλιον.

٠٠٠ cord, masc. noun def. state, Heb. ٠٠٠, English cable.

٠٠٠ and all of them, compounded of ٠, ٠, ٠, ٠ and ٠٠.

٠٠٠ he caused to depart, i. e. he drove, Aph. conj. third pers. sing. præter. of the verb ٠٠٠. The Nun is dropped for the reason given in § 41.

٠٠٠ temple, masc. noun def. state.

٠٠٠ and he poured out. The vowel ٠ is remitted to Vau, § 40.

٠٠٠ their money, i. e. the money of the changers.

٠٠٠ and their tables; ٠٠٠ masc. def. state by metathesis τραπέζα.

٠٠٠ he overturned.

16. בִּמְכַרְתֶּם *selling*, act. part. masc. plu. Pael conj. of the verb כָּרַח .

קַחְמוּ *take*, second pers. plu. imper. Peal conj. of the verb קָח .

מֵכֹּהֵן *hence*, i. e. מִכֹּהֵן *from*, כֹּהֵן *here*.

$\text{וְלֹא תַעֲשֶׂה כֵּן}$ *and make not it*; a prohibition is generally expressed by the fut. tense. The suffix ו is pleonastic, § 55.

בֵּיתוֹ *the house of him*; בֵּית is a masc. noun derived from בָּעַד or בָּעַד *he remained*, or *tarried the night*. The suffix ו is pleonastic before Dolath of the genitive, § 55.

בְּמַלְאָכָיו *merchandise*, a fem. noun, from מָלַךְ .

17. וַיִּזְכְּרוּ *and they remembered*, the Ethpeel conj. third pers. plu. præter. of the verb זָכַר . Heb. זָכַר the ז being changed into ז , § 4.

כָּתוּבָה *that which is written*; כָּתַב pass. part. Peal conj.; root כָּתַב *he wrote*.

זַעֲמֵהּ *that the zeal of it*; זָעַם masc. noun def. state, from זָעַם *to be envious*; the affix is pleonastic, being before הּ of the gen., § 55.

אֶכְלַם *hath eaten me*; the vowel a belonging to Olaph is taken away when the object. affix is annexed, and v belonging to a is remitted to the Olaph, § 48.

18. אָנְסוּ *they answered*, from אָנַן third pers. plu. præter.; Heb. אָנְסוּ.

אָנְסוּ *showest*, act. part. Pael conj.; root אָנַן.

אָנְסוּ *to us*. It is composed of אָנַן and אָנְסוּ first pers. plu. affix.

19. אָנְסוּ *destroy*, imper. Pael conj. second pers. plu. of the verb אָנַן.

אָנְסוּ אָנְסוּ *I will raise up*; אָנְסוּ is the act. part. Aphel conj. of the verb אָנַן; the second pron. is put in the place of the substantive verb; the part. in this instance denotes future time, § 56.

20. אַרְבַּע וְשֵׁשֶׁת *after forty and six years*; וְ in this place has the signification of *after*. See Acts xxiv. 17.

אָבְדָה *was built*, Ethpeel conj. third pers. sing. masc. gen. præter. of the verb אָבַד.

21. אָבְדָה *was speaking*, or *spake*; אָבַד has the *linea occultans*, because with the act. part. אָבְדָה it forms the imper. tense of אָבַד, § 8.

אָבְדָה *of his body*; אָ the mark of the gen. preceded by a noun in the def. state; אָבְדָה masc. noun;

Chaldee פְּגִרָא; חַיִּינָא corporeal, the adj. and חַיִּינָאֵי carnally, the adv.

22. חַיִּינָאֵי חַיִּינָאֵי house of the dead, for sepulchre, pass. part. plu. numb. def. of חַיִּינָא.

חַיִּינָאֵי that this, to the demons. pron. is understood the noun חַיִּינָא.

חַיִּינָאֵי he had spoken; חַיִּינָא in this place assists in forming the pluperfect tense of the verb חַיִּינָא, § 38.

חַיִּינָאֵי, see ver. 11.

חַיִּינָאֵי which he had said; this verb denotes the pluperfect tense in this place.

23. חַיִּינָאֵי חַיִּינָאֵי was; the subst. verb being joined to חַיִּינָא with its affixes, the imperf. tense is formed, § 34.

חַיִּינָאֵי feast, masc. noun, def. state; root Arab. عَاد he visited, second conj. عَاد he feasted.

חַיִּינָאֵי many, adj. plu. numb. def., from the verb חַיִּינָא he multiplied.

חַיִּינָאֵי when they had seen; חַיִּינָא has here the signification of when. See Schaaf's Lexicon under this letter.

24. חַיִּינָאֵי חַיִּינָאֵי But Jesus himself. See § 55.

10. $\text{לֹא־} \text{אֶת־} \text{לֹא־} \text{אֶת־} \text{לֹא־} \text{אֶת־}$ *trusted not himself*
to them; לֹא־ is joined to the part., and makes the
 imperf. tense of the verb אָמַן , Aph. conj.; לֹא־ gives
 the verb a reciprocal sense, § 56, p. 114.

$\text{בְּ} \text{לְ} \text{בְ} \text{לְ}$ *because*. Etsotso has not here its usual accom-
 panying letter Vau, § 2.

$\text{לֹא־} \text{יָדַעַ$ *he knew*, imperf. tense of the verb $\text{יָדַעַ$.

25. $\text{לֹא־} \text{צָרַ$ *he needed*, imperf. tense, Peal
 conj. of the verb $\text{צָרַ$.

$\text{יָדַעַ$ *should testify*. Optative and subjunc. expres-
 sions are frequently expressed by the future tense,
 § 56; the vowel Pethocho is put under σ because in
 the præt. this letter has Revotso.

Translate the following Exercises, with the help of the subjoined Analyses, the Grammar, and Schaaf's or Castell's Lexicon.

ST MATTHEW'S GOSPEL. CHAP. XXVI. 1—23.

1 ^٧اَسْٓؤْا ^٧بِذِّ ^٧فَلِمَا ^٧يَعْمَلُ ^٧قُدْسَتَيْ ^٧قَلْبِ ^٧اَسْحَابِ : ^٧اِمَّا
^٧لَا ^٧لَا ^٧تَعْلَمُ ^٧اَسْتَب. ^١ 2 ^٧بُحْبِحْ ^٧اِيْلَهُ ^٧بِحُلَا ^٧ذِ ^٧لِزَيْ ^٧بِقَمِي ^٧٣
^٧اَسْٓؤْا ^٧هَيْبًا : ^٧وَحَيْثُ ^٧٤ ^٧بِاِنْعَا ^٧مَعْلَمًا ^٧٥ ^٧بِمُزِي ^٧ص. ^٧٦ 3 ^٧اَسْبِ
^٧اَلْحَنَعِ ^٧٧ ^٧ذُتْ ^٧حُتَيْبِ ^٧وَمَهْتِي ^٧وَمَعْتِي ^٧بِحُمَا : ^٧٨ ^٧حُزَلِ ^٧اَسْٓ
^٧بِذِ ^٧حُتَيْبِ ^٧بِمَلَا ^٧مِي ^٧٩ ^٧صَمًا. ^٧٤ ^٧وَالْمَلَا ^٧ص. ^٧١٠ ^٧حَلَا ^٧يَعْمَلُ
^٧بِحَيْطًا ^٧بِاِسْبِ ^٧١١ ^٧وَبِهَلَا ^٧نَسِي ^٧١٢. ^٧٥ ^٧وَأَمَّا ^٧بِ١٣ ^٧اَسْٓ
^٧لِ ^٧حُجْبًا ^٧بِ١٤. ^٧بَلَا ^٧بِ١٥ ^٧مِي ^٧عَمًا ^٧حَمًا. ^٧٦ ^٧وَحِ ^٧اَسْٓ
^٧يَعْمَلُ ^٧حَيْبًا ^٧١٤ ^٧حَيْبًا. ^٧حَيْبًا ^٧بِمَعْمَلِ ^٧١٥. ^٧٧ ^٧مِي ^٧حَمًا ^٧١٥
^٧حَسَ ^٧اِيْلًا ^٧بِاِسْٓ ^٧١٦ ^٧فَلِي ^٧صَا ^٧١٧ ^٧بِمَعْمَلِ ^٧بِحَمَمًا
^٧مَقِي ^٧بِمَتًا ^٧١٨ : ^٧وَأَمَّا ^٧١٩ ^٧حَلَا ^٧زِيْعَسَ ^٧بِيَعْمَلِ ^٧بِحَمَمِي ^٧٢٠
^٧٨ ^٧بِ٢١ ^٧بِ٢٢ ^٧لَا ^٧تَعْلَمُ ^٧اَسْٓ ^٧٢٣ ^٧لَمَّا ^٧حَمَمًا. ^٧٢٤
^٧أَحْبَبًا ^٧اَسْٓ. ^٧٩ ^٧مَعْمَلِ ^٧٢١ ^٧اَسْٓ ^٧بِي ^٧بِمُزِي ^٧٢٢ ^٧اَسْٓ ^٧حَمَمِي
^٧وَبِ٢٣ ^٧لَمَّا ^٧٢٤. ^٧١٠ ^٧يَعْمَلُ ^٧بِي ^٧بِي ^٧وَأَمَّا ^٧حَمَمًا.
^٧مَمًا ^٧مَلَا ^٧٢٥ ^٧اِيْلَهُ ^٧حَسَ ^٧لِاِيْلًا. ^٧حَمَمًا ^٧فَمِي ^٧بِحَمَمًا

لَقُلُوبِ. 11 حَكَرْتُمْ²⁶ لِي سِيئَةً مَقْتَدِرًا إِنِّي لَكُم مَخْفَى.

لِي سِيئَةً. 12 أَسْرَابًا رُبًّا بِأَرْزَاقِكُمْ²⁷.

صَهْمًا سَوًّا خَلَا رِيحَهُمْ: أَسْرَابًا بِأَرْزَاقِكُمْ حَبْرًا.

13 هَامِيَةً أَمَّنْ: إِنَّا لَكُم بِأَلْسِنَانَا²⁸ مَخْرِبُونَ سَرًّا

حَكِيمًا خَلْمًا: بِأَلْسِنَانَا²⁹. أَلَمْ نَكْرِمْ بِحَبْرٍ سَرًّا لَكُم مَخْفَى³⁰.

14 أَسْرَابًا إِلَّا نَبِيًّا لَكُمْ: بِأَلْسِنَانَا سَرًّا مَخْرِبَةً

لَكُم نَحْبًا خَلْمًا. 15 هَامِيَةً حَسْرَةً. مَخْرِبَةً حَسْرَةً³¹ أَلْسِنَانَا

لَكُم³² خَلْمًا: هَامِيَةً مَخْرِبَةً إِنَّا لَكُم مَخْفَى. أَسْرَابًا رُبًّا

أَسْرَابًا لَكُم لَكُلِّكُمْ بِحَبْرٍ. 16 هَامِيَةً سَرًّا حَبْرًا سَرًّا

لَكُم مَخْرِبَةً بِأَلْسِنَانَا. 17 صَهْمًا رُبًّا صَهْمًا

بِهَامِيَةٍ³³: صَهْمًا لَكُم لَكُلِّكُمْ. هَامِيَةً لَكُم. أَسْرَابًا

رُبًّا أَلْسِنَانَا بِأَلْسِنَانَا³⁴ لَكُم بِأَلْسِنَانَا³⁵ حَبْرًا. 18 أَسْرَابًا رُبًّا

أَسْرَابًا حَسْرَةً. أَلْسِنَانَا لَكُم لَكُلِّكُمْ لَكُم لَكُلِّكُمْ. هَامِيَةً لَكُم

رُبًّا أَسْرَابًا: أَسْرَابًا³⁷ مَخْرِبَةً لَكُم. هَامِيَةً رُبًّا حَبْرًا حَبْرًا

حَبْرًا لَكُم. 19 هَامِيَةً سَرًّا حَبْرًا أَسْرَابًا رُبًّا

حَسْرَةً. هَامِيَةً حَبْرًا. 20 هَامِيَةً سَرًّا رُبًّا:

21 $\text{וְהָיָה לְאֶלְמָנָה}$. 21 $\text{וְהָיָה לְאֶלְמָנָה}$
 אֶלְמָנָה . אֶלְמָנָה אֶלְמָנָה בְּיָמַי מְעַלְמָה לֵב .
 22 $\text{וְהָיָה לְאֶלְמָנָה}$ $\text{וְהָיָה לְאֶלְמָנָה}$ $\text{וְהָיָה לְאֶלְמָנָה}$ $\text{וְהָיָה לְאֶלְמָנָה}$ $\text{וְהָיָה לְאֶלְמָנָה}$
 מְעַלְמָה . לְמָנָה אֶלְמָנָה . 23 $\text{וְהָיָה לְאֶלְמָנָה}$ $\text{וְהָיָה לְאֶלְמָנָה}$: מְעַלְמָה
 בְּיָמַי אֶלְמָנָה מְעַלְמָה אֶלְמָנָה .

לְאֶלְמָנָה ¹ a disciple, from לָמַד he learned. בְּיָמַי ² he knew. $\text{וְהָיָה לְאֶלְמָנָה}$ ³ day. $\text{וְהָיָה לְאֶלְמָנָה}$ ⁴ and the son of him, viz. of man. $\text{וְהָיָה לְאֶלְמָנָה}$ ⁵ he delivered. $\text{וְהָיָה לְאֶלְמָנָה}$ ⁶ he crucified. $\text{וְהָיָה לְאֶלְמָנָה}$ ⁷ he assembled. $\text{וְהָיָה לְאֶלְמָנָה}$ ⁸ palace, or hall. $\text{וְהָיָה לְאֶלְמָנָה}$ ⁹ he called. $\text{וְהָיָה לְאֶלְמָנָה}$ ¹⁰ in the Ethpaal, he consulted. $\text{וְהָיָה לְאֶלְמָנָה}$ ¹¹ he took. $\text{וְהָיָה לְאֶלְמָנָה}$ ¹² he slew. $\text{וְהָיָה לְאֶלְמָנָה}$ ¹³ he constituted. $\text{וְהָיָה לְאֶלְמָנָה}$ ¹⁴ in Bethany. $\text{וְהָיָה לְאֶלְמָנָה}$ ¹⁵ he drew near. $\text{וְהָיָה לְאֶלְמָנָה}$ ¹⁶ lit. to whom there is, i. e. having. $\text{וְהָיָה לְאֶלְמָנָה}$ ¹⁷ he immersed, he wasted by immersion; also it flowed out, and hence $\text{וְהָיָה לְאֶלְמָנָה}$ a vessel, from which liquors flow out. $\text{וְהָיָה לְאֶלְמָנָה}$ ¹⁸, plu. $\text{וְהָיָה לְאֶלְמָנָה}$ price, money. The def. form is $\text{וְהָיָה לְאֶלְמָנָה}$, which is here and elsewhere used adjectively in the sense of *precious, costly*; $\text{וְהָיָה לְאֶלְמָנָה}$ ¹⁹ he poured forth. $\text{וְהָיָה לְאֶלְמָנָה}$ ²⁰ and it was grievous to them. $\text{וְהָיָה לְאֶלְמָנָה}$ ²¹ to be able, and hence $\text{וְהָיָה לְאֶלְמָנָה}$ ²² it was possible. $\text{וְהָיָה לְאֶלְמָנָה}$ ²³ he bought. $\text{וְהָיָה לְאֶלְמָנָה}$ ²⁴ he gave. $\text{וְהָיָה לְאֶלְמָנָה}$ ²⁴ to the poor. The root is the Arab. وَسَكَنَ

which in the 5th. conj. signifies *to be poor*. 25 $\text{לֵב}^{\text{ל}}$ *to be fatigued, wearied*. 26 $\text{כָּל־זֶמֶן}^{\text{ל}}$ *in every time, always*, כֹּל *in, כלל*, $\text{אֶת־זֶמֶן}^{\text{ל}}$ *time*. 27 $\text{זָמַן}^{\text{ל}}$ *he cast*. 28 $\text{דִּבְּרָה}^{\text{ל}}$ *he preached*, Gr. κηρύσσω. 29 $\text{מָלַךְ}^{\text{ל}}$ *he spake*. 30 $\text{לְדָבָר־זִכָּרוֹן}^{\text{ל}}$ *for a memorial of her*; root $\text{זָכַר}^{\text{ל}}$ *he remembered*. 31 $\text{רָצָה}^{\text{ל}}$ *he wished*. 32 $\text{וַיִּלְוֶה}^{\text{ל}}$ *he delivered*. 33 $\text{לֶחֶם־חֹמֶץ}^{\text{ל}}$ *unleavened bread*, from the Arab. فَطَّر *to be unfermented*. 34 $\text{מָיִם}^{\text{ל}}$ *he prepared*. 35 $\text{לָחַץ}^{\text{ל}}$ *he ate*. 36 $\text{כֹּה־הוּא}^{\text{ל}}$ *such a one*, Hebrew כִּלְזוֹנִי . 37 $\text{אָבַב}^{\text{ל}}$ *my time hath come with respect to it* (לָט), viz. the Passover. 38 $\text{הִשְׁתָּעַב}^{\text{ל}}$ *he reclined*. 39 $\text{חָבַב}^{\text{ל}}$ *he was sad*. 40 $\text{וַיִּבֹּא}^{\text{ל}}$ *in Pael, he began*. 41 $\text{בְּבַב־בְּבַב}^{\text{ל}}$ *each one*.

PSALM II.

1 מִנְּאֵי זִמְרֹתֶיךָ יְהוָה יִשְׁמְעֵנִי
 2 וְעֲזָרְךָ יִשְׁמְעֵנִי וְיִשְׁמְעֵנִי אֲשֶׁר
 3 בְּיָמֵינוּ יִשְׁמְעֵנִי וְיִשְׁמְעֵנִי
 4 בְּיָמֵינוּ יִשְׁמְעֵנִי וְיִשְׁמְעֵנִי
 5 בְּיָמֵינוּ יִשְׁמְעֵנִי וְיִשְׁמְעֵנִי
 6 בְּיָמֵינוּ יִשְׁמְעֵנִי וְיִשְׁמְעֵנִי
 7 בְּיָמֵינוּ יִשְׁמְעֵנִי וְיִשְׁמְעֵנִי

15 ^{אָמַן} ^{חָבַד} ^{בְּחַבְדֵּי} ^{אֵינֶה} : ^{וְאֵלֵינוּ} ^{נִשְׁמָנוּ} ^{בְּבִלְבָּלְךָ} . 14 . 8 ^{פָּאָא} ^{יֵשׁ}
 18 ^{מִבְּ} ^{וְאֵלֵינוּ} ^{כָּבֹד} : ^{חֻקֵּינוּ} ^{לְבַלְבָּלְךָ} : 16 ^{וְאוֹסִיבְנֵינוּ} 17 ^{יִחְיֶינֶה}
 20 ^{בְּאֵזְרוֹ} . 9 ^{לְזַרְזָא} 19 ^{אִנֵּן} ^{עַבְדָּא} ^{בְּחַוָּלָא} : ^{וְאוֹסִיבְנֵינוּ} ^{מָלְאֵת} ^{מָלְאֵת}
 22 ^{שְׂמֵינָא} ^{לְנֵימֵי} ^{אִנֵּן} . 10 ^{וְאֵלֵינוּ} ^{מִלְכָא} ^{אִמְרַנְךָ} : 21 ^{וְאֵלֵינוּ} ^{זָבֵן} ^{זָבֵן}
 23 ^{בְּיִתֵינוּ} ^{בְּאֵזְרוֹ} . 11 ^{חֶלְבָנֵינוּ} 23 ^{לְמִלְכָא} ^{בְּבִלְבָּלְךָ} ^{וְאוֹסִיבְנֵינוּ}
 24 ^{בְּבִלְבָּלְךָ} . 12 ^{נִעְמָה} ^{בְּרָא} ^{בְּלָא} ^{יִתְּנָא} : ^{וְאֵלֵינוּ} ^{מִלְכָא} ^{וְאוֹסִיבְנֵינוּ} :
 25 ^{בְּבִלְבָּלְךָ} ^{בְּבִלְבָּלְךָ} ^{בְּבִלְבָּלְךָ} : ^{וְאוֹסִיבְנֵינוּ} ^{לְמִלְכָא}
 25 ^{בְּבִלְבָּלְךָ} ^{בְּבִלְבָּלְךָ} .

¹ ^{אָמַן} *he sung*. ² ^{וְאֵלֵינוּ} *a nation*, plu. has two forms, viz. ^{וְאֵלֵינוּ} and ^{וְאֵלֵינוּ}. ³ ^{זָבֵן} *he meditated*. ⁴ ^{מִלְכָא} *he consulted*. ⁵ ^{וְאוֹסִיבְנֵינוּ} lit. *as one*, i. e. *altogether*. ⁶ ^{חֶלְבָנֵינוּ} *he cut off*. ⁷ ^{וְאוֹסִיבְנֵינוּ} *he strangled*. ⁸ ^{וְאוֹסִיבְנֵינוּ} *he laughed*. ⁹ ^{כָּבֹד} *he derided*. ¹⁰ ^{וְאֵלֵינוּ} *wrath*. Root ^{וְאֵלֵינוּ}. ¹¹ ^{וְאוֹסִיבְנֵינוּ} *he grew hot*. ¹² ^{מָלְאֵת} *he disturbed, troubled*. ¹³ ^{מָלְאֵת} in the Hithpaal, *it shall be declared*. This and the two following words may be rendered literally thus: *it shall be declared with respect to my covenant*. ¹⁴ ^{בְּבִלְבָּלְךָ} *I have begotten thee*. Root ^{בְּבִלְבָּלְךָ}. ¹⁵ ^{פָּאָא} *he asked*. ¹⁶ ^{בְּבִלְבָּלְךָ} *he inherited*. ¹⁷ ^{וְאוֹסִיבְנֵינוּ} *he took, possessed*. ¹⁸ ^{חָבַד} *he passed*, ^{וְאוֹסִיבְנֵינוּ} *a boundary*. ¹⁹ ^{לְזַרְזָא} *he ruled*. ²⁰ ^{עַבְדָּא} *a vessel*. ²¹ ^{חֶלְבָנֵינוּ} *he understood*.

²² ܙܝܢܐ in Ethpeel, *he is instructed*. ²³ ܫܘܒܢܐ *he worshipped*. ²⁴ ܙܝܢܐܝܢܐ *trembling*, from ܙܝܢܐ *he trembled*. ²⁵ ܙܝܢܐܝܢܐ *he is confident*.

ST JOHN'S GOSPEL. CHAP. IX. 1—13.

- 1 ܘܥܒܕܐ ܫܘܒܢܐ ܫܘܒܢܐ ܕܝܥܝܢܐ ܕܝܥܝܢܐ.
- 2 ܘܥܒܕܐ ܫܘܒܢܐ ܕܝܥܝܢܐ ܕܝܥܝܢܐ. ܙܝܢܐܝܢܐ ܫܘܒܢܐ ܕܝܥܝܢܐ.
- ܐܘ ܕܝܥܝܢܐ ܕܝܥܝܢܐ ܕܝܥܝܢܐ. 3 ܕܝܥܝܢܐ ܕܝܥܝܢܐ.
- ܕܝܥܝܢܐ ܕܝܥܝܢܐ ܕܝܥܝܢܐ ܕܝܥܝܢܐ. 4 ܕܝܥܝܢܐ ܕܝܥܝܢܐ.
- ܕܝܥܝܢܐ ܕܝܥܝܢܐ ܕܝܥܝܢܐ ܕܝܥܝܢܐ. 5 ܕܝܥܝܢܐ ܕܝܥܝܢܐ.
- ܕܝܥܝܢܐ ܕܝܥܝܢܐ ܕܝܥܝܢܐ ܕܝܥܝܢܐ. 6 ܕܝܥܝܢܐ ܕܝܥܝܢܐ.
- ܕܝܥܝܢܐ ܕܝܥܝܢܐ ܕܝܥܝܢܐ ܕܝܥܝܢܐ. 7 ܕܝܥܝܢܐ ܕܝܥܝܢܐ.
- ܕܝܥܝܢܐ ܕܝܥܝܢܐ ܕܝܥܝܢܐ ܕܝܥܝܢܐ. 8 ܕܝܥܝܢܐ ܕܝܥܝܢܐ.
- ܕܝܥܝܢܐ ܕܝܥܝܢܐ ܕܝܥܝܢܐ ܕܝܥܝܢܐ. 9 ܕܝܥܝܢܐ ܕܝܥܝܢܐ.
- ܕܝܥܝܢܐ ܕܝܥܝܢܐ ܕܝܥܝܢܐ ܕܝܥܝܢܐ. 10 ܕܝܥܝܢܐ ܕܝܥܝܢܐ.
- ܕܝܥܝܢܐ ܕܝܥܝܢܐ ܕܝܥܝܢܐ ܕܝܥܝܢܐ. 11 ܕܝܥܝܢܐ ܕܝܥܝܢܐ.

סִבְּזָ. 9 אֵלַי דְּאִמְרֵי שׁוֹמֵרֵי שְׁמִי 11 אֵלַי דְּאִמְרֵי שׁוֹמֵרֵי
 לִי. אֵלַי מִבְּמָלְאָה 12 דְּמִיָּא יֵשׁ. אֵשׁ דְּבֵי אִמְרֵי שׁוֹמֵרֵי דְּאֵלַי אֵלַי.
 10 אִמְרֵי יֵשׁ אֵלַי אֵלַי אֵלַי 13 חֲתִיבֵי. 11 אֵלַי
 יֵשׁ אֵלַי חֲתִיבֵי. אֵלַי דְּמִיָּא יֵשׁ 14 יֵשׁ חֲתִיבֵי אֵלַי חֲתִיבֵי
 חֲתִיבֵי חֲתִיבֵי אֵלַי חֲתִיבֵי. אֵלַי אֵלַי חֲתִיבֵי חֲתִיבֵי.
 אֵלַי אֵלַי אֵלַי חֲתִיבֵי חֲתִיבֵי. 12 אֵלַי יֵשׁ אֵלַי 15.
 אֵלַי חֲתִיבֵי לִי חֲתִיבֵי אֵלַי. 13 אֵלַי חֲתִיבֵי חֲתִיבֵי 16 דְּמִיָּא
 חֲתִיבֵי חֲתִיבֵי חֲתִיבֵי חֲתִיבֵי.

1 אֵלַי *he begot*. 2 אֵלַי *he saw*. 3 חֲתִיבֵי *the works of Him, viz. of God*. Root חֲתִיבֵי *he made, or has done*.
 4 אֵלַי *he sent*. 5 אֵלַי *day*. 6 חֲתִיבֵי *is able*. Root חֲתִיבֵי.
 7 אֵלַי *he went*. 8 אֵלַי Aph. אֵלַי *he washed*. 9 חֲתִיבֵי *he stood*.
 10 The 8th verse may be literally rendered thus: *But his neighbours and those by whom אֵלַי... he was seen from before time, when he begged, said, Is not this he, who sat and begged? אֵלַי is frequently employed at the beginning of an expression solely to indicate an interrogation*. 11 אֵלַי *he is*. 12 מִבְּמָלְאָה inf. of מִבְּמָלְאָה.
 13 אֵלַי *he opened*. 14 דְּמִיָּא, i.e. אֵלַי...; אֵלַי *the name of whom, or whose name*. 15 אֵלַי for אֵלַי *where is*

he? 16 ܐܘܪܝܫܐ is pleonastic according to the genius of the Syriac, they brought him, viz. him, who from before time, &c.

Bar Heb. Chron. Ed. Bruns. and Kirsch, p. 41.

ܘܥܠܝܢܐ ¹ ܩܠ ܕܢܝܫܐ ܕܝܫܘܥ ܕܡܫܝܚܐ ܕܡܢ ܕܩܝܡܐ ²
 ܕܩܥܝܢܐ ³ ܕܒܝܬܐ ܕܚܦܝܢܐ ܘܡܘܪܐ ܕܩܥܝܢܐ ⁴ ܕܕܝܫܘܥ ܕܢܝ
 ܘܥܠܝܢܐ ⁵ ܕܠܗܘܐ ܕܡܫܝܚܐ ܕܡܢ ܕܩܝܡܐ ܕܡܢ ܕܩܝܡܐ ⁶
 ܕܩܥܝܢܐ ܕܒܝܬܐ ܕܚܦܝܢܐ ܘܡܘܪܐ ܕܩܥܝܢܐ ⁷ ܕܕܝܫܘܥ ܕܢܝ
 ܘܥܠܝܢܐ ⁸ ܕܠܗܘܐ ܕܡܫܝܚܐ ܕܡܢ ܕܩܝܡܐ ܕܡܢ ܕܩܝܡܐ ⁹
 ܕܩܥܝܢܐ ¹⁰ ܕܒܝܬܐ ܕܚܦܝܢܐ ܘܡܘܪܐ ܕܩܥܝܢܐ ¹¹ ܕܕܝܫܘܥ ܕܢܝ
 ܘܥܠܝܢܐ ¹² ܕܠܗܘܐ ܕܡܫܝܚܐ ܕܡܢ ܕܩܝܡܐ ܕܡܢ ܕܩܝܡܐ ¹³
 ܕܩܥܝܢܐ ܕܒܝܬܐ ܕܚܦܝܢܐ ܘܡܘܪܐ ܕܩܥܝܢܐ ¹⁴ ܕܕܝܫܘܥ ܕܢܝ
 ܘܥܠܝܢܐ ¹⁵ ܕܠܗܘܐ ܕܡܫܝܚܐ ܕܡܢ ܕܩܝܡܐ ܕܡܢ ܕܩܝܡܐ
 ܕܩܥܝܢܐ ܕܒܝܬܐ ܕܚܦܝܢܐ ܘܡܘܪܐ ܕܩܥܝܢܐ ܕܕܝܫܘܥ ܕܢܝ

¹ *שָׁנָה* year. ² *שָׁחַט* he granted liberty. ³ *שָׁבְיָה* captives, from *שָׁבַח* he made captive. ⁴ *שָׁחַטָה* gifts, presents, from *שָׁחַט*, which in the Ethpaal conjugation has the sense of making offerings. ⁵ *שָׁחַט* he interpreted. ⁶ *שָׁחַט* he interpreted. ⁷ *שָׁחַט* Greek. ⁸ *שָׁחַט* he made to dwell, from *שָׁחַט*. ⁹ *שָׁחַט* in Pharos. ¹⁰ *שָׁחַט* he cut. ¹¹ *שָׁחַט* a cell. ¹² *שָׁחַט* thirty-six. ¹³ *שָׁחַט* he changed. Shap. conj. ¹⁴ *שָׁחַט* he compared. ¹⁵ *שָׁחַט* library.

Bar Heb. Chron. p. 51.

¹ *שָׁחַט* ² *שָׁחַט* ³ *שָׁחַט* ⁴ *שָׁחַט* ⁵ *שָׁחַט* ⁶ *שָׁחַט* ⁷ *שָׁחַט* ⁸ *שָׁחַט* ⁹ *שָׁחַט* ¹⁰ *שָׁחַט* ¹¹ *שָׁחַט* ¹² *שָׁחַט* ¹³ *שָׁחַט* ¹⁴ *שָׁחַט*

וַיָּבֵא אֵלָיו מַלְאָכָיו וַיֹּאמְרוּ לוֹ וְעַתָּה וְקַח
בְּיָדְךָ אֵת אֲנָנְיָס וְסָפְרָיו 15 נִמְסָרִים 16 חָזַר וְעַתָּה 17 חָסַד וְקָבִים בְּיַחֲזַק
לָרֶגֶל. מִכְּרָבָה בָּנֵי אֲחֵיזָא וְעֵצָא אֵלַי לְבָרִים מִמֶּנּוּ
לְהַדְרֵם. מִכָּן בָּנֵי חֶיִב לַסָּר. בְּלִמְדָה לְאַנָּי בְּסָפֵר
חֶיִב חָזַר לֹא סָרָב. מְכַלֵּם בְּכַלָּה בְּאֵי זֶה לִבְרָה. וְלֹא
סָר בְּאֵמֶלֶךְ 18 סָרָב מְכָרָה בְּמַלְלָסְסִים אֶפְלָסְיִים סָרָבָה
אֲזַלְלִי לֵב מֵן בְּעֶזְרָת. מִכְּסָבָה מְעַבְרִין 19 לְרֶגֶל בְּרָמֵן
לְחֶפְצִים בְּנֵהְם חָזַר מְלָלָה לְרֵגְלָה לְאֵיכָה בְּחֶפְרֵן.

1 אֲזַזְסָב of the city Edessa. 2 אָנָנְיָס a painter, from
זָן he painted. 3 לְחֵפְרָה tabellarius, a letter-carrier. 4 רֵגְלָה
a board. 5 אֶפְלָסְיִים he brought, Aph. conj. from אָנָנְיָס he came.
6 אֲזַזְלִי a letter, probably from the Heb. אָגַר he collected.
7 אֲתֵרָה hands of; def. state plu. of אֶרְלָה a hand. 8 אֲנָנְיָס
Ananias. 9 אֲקָסְרִים cures, from אָסָר he healed. 10 מִמְּמַנָּי
medicines, pl. of מַמָּן. 11 לְחַסְרָה because of this, therefore,
composed of חָסָר and לְ. 12 חָלָס he wrote. 13 חָלָס he sought.
14 חָסָר he took the trouble. 15 בְּיָדְךָ of the Jews. 16 בְּעַזְרָת
he is envious. 17 חָסָר he murmured against, when followed

by لَا as 'here. لَا أَفْعَلُ ¹⁸ *that I should perform*, Shaph. conj. of مَلَأَ *to be full*. The whole expression is as follows: "that I should perform here, ... مَنْ شَاءَ *whatsoever*, $\text{مِنْ أَجْلِ$ *for the sake of which*, I was sent," &c. أَرْسَلْتُكُمْ ¹⁹ *I send*.

لَا أَفْعَلُ مَنْ شَاءَ مِنْ أَجْلِ مَلَأَ أَرْسَلْتُكُمْ
 لَا أَفْعَلُ مَنْ شَاءَ مِنْ أَجْلِ مَلَأَ أَرْسَلْتُكُمْ
 لَا أَفْعَلُ مَنْ شَاءَ مِنْ أَجْلِ مَلَأَ أَرْسَلْتُكُمْ
 لَا أَفْعَلُ مَنْ شَاءَ مِنْ أَجْلِ مَلَأَ أَرْسَلْتُكُمْ
 لَا أَفْعَلُ مَنْ شَاءَ مِنْ أَجْلِ مَلَأَ أَرْسَلْتُكُمْ

لَا أَفْعَلُ *he interpreted*. This word is identical in sense with فَعَلٌ , the substantive form of which comes afterwards. لَا أَفْعَلُ *he changed*. مَنْ شَاءَ *place*, مَنْ شَاءَ *permit not themselves to sleep*. مَنْ شَاءَ *he slept*. مَنْ شَاءَ *because of this, therefore*. مَنْ شَاءَ *work*, from كَمَّ *he worked*.

אִישׁוֹן שִׁנְהָא¹ אֵיף אֲבִיךָ² אִשׁוֹן מִנְיָא³ חַיִּימָא סְמֵד
 מְבַלְבֵּל סְבִי אֵלְאִיךָ לֵס מִלְּלָא⁴ אִשְׁרֵי אִמְךָ בְּחַסְתֵּךְ
 שִׁנְיָא בְּיָבֻב⁵ אִשְׁרֵי⁶ אֲחִיךָ מְבַלְבֵּל אִנְא לֵא מְבִי
 לֵב אֵיף אֲהַבְיָל⁷ בְּחַיִּימָא לֵא שִׁיבֵי לֵב מִלְּלָא אִשְׁרֵי
 אֲנִיזָל⁸ אֲחִיבָא בְּיָסְוֵיב.

¹ אִישׁוֹן *huckster*. ² אֲבִיךָ *he burned*. ³ מִנְיָא *candle*.
⁴ אִשְׁרֵי אִמְךָ *lit. because of so, i. e. the cause of so doing*.
⁵ בְּיָבֻב *who are about me*. ⁶ אִשְׁרֵי *behold*. ⁷ אֲהַבְיָל *and I*
thought, the Aph. of אֲהַבְיָל he thought. ⁸ אֲנִיזָל *I made*
a light, Aph. of אֲנִיזָל.

אִישׁוֹן חֵב זֶהב¹ אִמְךָ לֵס אֲבִילָא² אִלֵּי לֵב אֲהַבְיָל
 חַלְלָא בְּיָהֵב³ חַיִּימָא לְעֵבֵב⁴ בְּיָהֵב⁴ אִשְׁרֵי אִשְׁרֵי
 אִמְךָ לֵס אִנְא מְבַלְבֵּל אִנְא לֵס בְּיָהֵב⁵ חַיִּימָא לְמַאֲחֵלָא
 בְּיָהֵב⁶ אִשְׁרֵי אֲבִיךָ חַלְלָא חַיִּימָא⁷ מְבַלְבֵּל
 אֲהַבְיָל⁸.

¹ זֶהב *when a man was drunk*. ² אֲבִילָא *a woman,*
or wife. ³ בְּיָהֵב *that he would render hateful, Aph. conj.*

from **שָׁקַח** *drinking*; root, Heb. **שָׁקַח**. **מִן־חֶמְדָּה** *food of barley-meal, a sort of coarse food*; roots **אָכַל** *he eat*, and **כָּסַח** *he pressed*. **אֲנִי־חֶלֶב** *is desolate*, Aph. of **חָלַב**. **חֶמְדָּה** *wheat*. **חֶמְדָּה** *oil*. **חֶמְדָּה** *honey*.

אֲנִי־רָץ ¹ זָרָה ² חֶמְדָּה ³ מִן־חֶמְדָּה ⁴ חֶמְדָּה
 חֶמְדָּה ⁵ חֶמְדָּה ⁶ חֶמְדָּה ⁷ חֶמְדָּה ⁸ חֶמְדָּה ⁹ חֶמְדָּה
 חֶמְדָּה ¹⁰ חֶמְדָּה ¹¹ חֶמְדָּה ¹² חֶמְדָּה ¹³ חֶמְדָּה

¹ **זָרָה** *he ran*. ² **חֶמְדָּה** *a field*. ³ **מִן־חֶמְדָּה** *something*. ⁴ **חֶמְדָּה**
⁵ **חֶמְדָּה** *until where*. ⁶ **חֶמְדָּה** *my voice*.

אֲנִי־רָץ ¹ זָרָה ² חֶמְדָּה ³ מִן־חֶמְדָּה ⁴ חֶמְדָּה
 חֶמְדָּה ⁵ חֶמְדָּה ⁶ חֶמְדָּה ⁷ חֶמְדָּה ⁸ חֶמְדָּה ⁹ חֶמְדָּה
 חֶמְדָּה ¹⁰ חֶמְדָּה ¹¹ חֶמְדָּה ¹² חֶמְדָּה ¹³ חֶמְדָּה
 חֶמְדָּה ¹⁴ חֶמְדָּה ¹⁵ חֶמְדָּה ¹⁶ חֶמְדָּה ¹⁷ חֶמְדָּה

¹ אִלְּוֹ he negotiated. ² חַזְוֵנוּ disease. ³ כָּבֵד heavy.
⁴ חָס in Ethpeel, to be sick. ⁵ בְּמַחְלַב in my place. ⁶ מֵבֵר
 finite; hence אֵל מֵבֵר אֶל־מֵבֵר it would be quite impos-
 sible; אֶפְעַל believed, here imper. Aphel of אָפַע.

אִשְׁרָאֵל בְּאֵלֵינוּ¹ חָס מִיָּדוֹ אֵלֵינוּ² חָס בְּלֵלֵינוּ³
 חָסוּנוֹ מְבַרְכֵינוּ מֵיָּבֵא⁴ חָסוּנוֹ מִכְּפֵינוּ⁵ חָס לֵינוּ
 חָסוּנוֹ מִיָּבֵר חָסוּנוֹ בְּכֵן חָסוּנוֹ מִכְּפֵינוּ
 בְּאֵלֵינוּ לֵךְ חָסוּנוֹ מִכְּפֵינוּ⁶ חָסוּנוֹ מִכְּפֵינוּ
 אֵל אֶפְעַל חָסוּנוֹ מִכְּפֵינוּ חָסוּנוֹ מִכְּפֵינוּ
 בְּלֵנוּ לֵךְ אֵלֵינוּ בְּלֵנוּ חָסוּנוֹ מִכְּפֵינוּ.

¹ אִלְּוֹ he stole. ² אִלְּוֹ he trusted. ³ מֵבֵרֵינוּ adored.
⁴ מִכְּפֵינוּ extendeth or pointeth; root חָפַע. ⁵ חָסוּנוֹ he
 destroyed, Palpel of חָס. ⁶ חָסוּנוֹ מִכְּפֵינוּ these (things
 that are) mine.

אִשְׁרָאֵל חָסוּנוֹ מִכְּפֵינוּ¹ חָסוּנוֹ מִכְּפֵינוּ² חָסוּנוֹ מִכְּפֵינוּ
 חָסוּנוֹ מִכְּפֵינוּ³ חָסוּנוֹ מִכְּפֵינוּ חָסוּנוֹ מִכְּפֵינוּ
 לֵנוּ אֵלֵינוּ חָסוּנוֹ מִכְּפֵינוּ אֵלֵינוּ חָסוּנוֹ מִכְּפֵינוּ

בְּעֵינָיִם⁴ חַס מֵעֲזוּבָה חַסּוּם בְּכָל־מָה⁵ לְמַעַן⁶
 חָמַס מַעַלְלֵי⁷ עֹלָם אֲרֵנָא⁸.

¹בָּחַד he took. ²כָּל־מָה everything. ³אֲרֵנָא a roof.
⁴בְּעֵינָיִם in Pael, to migrate. ⁵חַסּוּם he prepared. ⁶מֵעֲזוּבָה he bore a burden. ⁷מַעַלְלֵי in vain, or for nothing. ⁸עֹלָם אֲרֵנָא lit. and reward hath decayed, i. e. without reward.

THEOPHILUS.

Bar Heb. Chron. p. 132, 133.

חַסּוּם אֲחִינֹחַ מִכָּל־בְּרִית¹ לְאֹהֲלֵי חֵן אֲזַנְסוּ
 אֲחִינֹחַ אֲשֶׁר־בַּעַל² מִסְתַּיִן בְּבַח³ לַסְזִמְסִי⁴ בְּכִתְוֵנָיִם.
 וְאִינִי לִשְׁכַחְתָּם בְּכִלְתָּם בְּמַלְאכֵי⁵ אֲתָנָא לְמַסְסוּן חַסְסֵינָיִם וְאִינִי
 מַעַלְלֵי חַסּוּם מַעַלְלֵינָא לְאֲזַנְסוּ⁶ מַעַלְלֵי. וְאִינִי אֲזַנְסוּ⁷
 לְאֲזַנְסוּ חֶלְקָא בְּאֹמְרֵינֵם בְּכָל־אֲרֵינֵם מֵעַן נִשְׁתַּיִן
 לַחַסְסֵינָיִם. מַעַלְלֵי אֲרֵינֵם לְמַסְסוּן חַסְסֵינָא וְאִינִי
 מִנִּי מַעַלְלֵי מִכָּל־מָה מִכָּל־זֶה⁸ שְׂמַלְלָנָא בְּכָל־מָה
 בְּאֹמְרֵינֵם מַעַלְלֵי. מִכָּל־מָה בְּכָל־מָה מַעַלְלֵי וְאִינִי חַסְסֵינָא

دَنَسْمَوم 10 كَسْبَا مَع مَبْتَلَا س مَخَصَا صَبَا سَب.

مَعْبَزَا اَبَا سَا دَحِيصَا لَمَلَا سَا بَلَاوَعَا اَفَا لَسَا

بَا اَبَا مَلَكَا سَب 11 لَمَلَا دَسْمَوم مَخَبَا كَع مَخَا

مَهْمَزَا دَاوَسَا اَبَا بَلَا مَبِيصَا سَا دَحِيصَا مَخَا

مَخَبَا اَبَا كَا سَا دَحِيصَا مَبِيصَا 12 مَبِيصَا 13 مَع

اَزَا اَبَا دَبَا سَب كَع مَبِيصَا مَبِيصَا سَا مَخَا

صَب لَمَلَا 14 دَا لَمَلَا سَا صَا اَبَا 15 دَسْمَوم

اَبَا مَخَبَا 16 دَا اَبَا مَخَا دَحِيصَا دَسْمَوم

اَبَا مَبِيصَا اَبَا دَا سَا مَخَا دَسْمَوم دَسْمَوم

كَا سَا مَخَبَا مَخَبَا مَخَبَا 17 سَا مَع

كَا سَا مَخَبَا مَخَبَا مَخَبَا اَبَا مَخَبَا لَمَلَا

مَخَا دَا مَخَبَا مَخَبَا سَا مَخَبَا اَبَا مَخَبَا دَسْمَوم

دَحِيصَا مَخَبَا 18 اَبَا اَبَا اَبَا مَخَبَا اَبَا لَمَلَا

بَلَا مَبِيصَا لَمَلَا مَخَبَا مَخَبَا اَبَا دَا

مَخَبَا لَمَلَا مَخَبَا مَخَبَا سَا مَخَبَا مَخَبَا

مَخَبَا مَخَبَا مَخَبَا اَبَا مَخَبَا مَخَبَا مَخَبَا

مَخَبَا مَخَبَا مَخَبَا اَبَا مَخَبَا مَخَبَا مَخَبَا

مَخَبَا مَخَبَا مَخَبَا مَخَبَا مَخَبَا مَخَبَا

ܐܘܪܝܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ
 ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ

¹ܐܘܪܝܢܐ *he knew.* ²ܐܘܪܝܢܐ for ܐܘܪܝܢܐ *astronomer.*
³ܐܘܪܝܢܐ *he adhered.* ⁴ܐܘܪܝܢܐ *heresy.* ⁵ܐܘܪܝܢܐ for
 ܐܘܪܝܢܐ *description of*, which with ܐܘܪܝܢܐ *times*, may
 be rendered *chronicles.* ⁶ܐܘܪܝܢܐ *those per-*
sons, or things worthy of praise. ⁷ܐܘܪܝܢܐ *he translated,*
 Aph. of ܐܘܪܝܢܐ. ⁸ܐܘܪܝܢܐ *his excellence*, from ܐܘܪܝܢܐ.
⁹ܐܘܪܝܢܐ *art.* ¹⁰ܐܘܪܝܢܐ *he went a journey.* ¹¹ܐܘܪܝܢܐ *he has*
influence. ¹²ܐܘܪܝܢܐ Aph. *he destroyed.* ¹³ܐܘܪܝܢܐ *he cast*
away. ¹⁴ܐܘܪܝܢܐ *a maid.* ¹⁵ܐܘܪܝܢܐ *legation.* ¹⁶ܐܘܪܝܢܐ
to thy mistress. ܐܘܪܝܢܐ *he cursed.* ܐܘܪܝܢܐ *he hastened.*
¹⁷ܐܘܪܝܢܐ *fate.* ¹⁸ܐܘܪܝܢܐ *be fulfilled*, the Eshtaphel of
 ܐܘܪܝܢܐ; ܐܘܪܝܢܐ *he cut, or decreed.*

LIFE AND WRITINGS OF BAR HEBRÆUS, BY HIS BROTHER
 BARSUMA.

ܐܘܪܝܢܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ
 ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ
 ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ

حُ رَبِّ اَمْنًا ٤ اَسْوَ حَسْبَا فَا اَمْنًا
 هَذَا لَمَعْلَاهُ ٥ مَنَسْ : اَلْمَسْبُ اَسْوَ اَسْوَ ٦
 اَلْاِذَا بِيَا. مَعْلَا بَصَلًا ٧ اَلْاِذَا رُفِي ٨
 اَسْوَ اَسْوَ مَعْلَا مَعْلَا مَعْلَا مَعْلَا مَعْلَا
 مَعْلَا لَمَعْلَاهُ اَلْاِذَا مَعْلَا : اَلْمَسْبُ اَسْوَ
 اَلْاِذَا مَعْلَا مَعْلَا مَعْلَا مَعْلَا مَعْلَا ٩
 اَسْوَ اَسْوَ مَعْلَا مَعْلَا مَعْلَا مَعْلَا مَعْلَا ١٠
 اَلْاِذَا مَعْلَا مَعْلَا مَعْلَا مَعْلَا مَعْلَا ١١
 مَعْلَاهُ مَعْلَا مَعْلَا اَسْوَ اَسْوَ مَعْلَاهُ
 مَعْلَا اَلْاِذَا مَعْلَا مَعْلَا ١٢ اَلْاِذَا مَعْلَاهُ
 مَعْلَا اَسْوَ مَعْلَاهُ ١٣ مَعْلَا مَعْلَا : مَعْلَاهُ
 مَعْلَاهُ ١٤ مَعْلَاهُ مَعْلَاهُ مَعْلَاهُ اَلْاِذَا مَعْلَاهُ
 مَعْلَاهُ لَمَعْلَاهُ مَعْلَاهُ مَعْلَاهُ اَسْوَ مَعْلَاهُ
 مَعْلَاهُ مَعْلَاهُ ١٥ اَسْوَ مَعْلَاهُ مَعْلَاهُ مَعْلَاهُ
 مَعْلَاهُ مَعْلَاهُ ١٦ مَعْلَاهُ مَعْلَاهُ مَعْلَاهُ
 مَعْلَاهُ مَعْلَاهُ مَعْلَاهُ مَعْلَاهُ مَعْلَاهُ

مَلَقًا¹⁷. حَلَلْنَا بِنِي بَعْدًا قَا حَلَمْنَا أَنْزَبَ¹⁸ يَأَعْلَا
 مَلَمًا وَأَعْلَسْنَا حَمَلَمْنَا¹⁹ حَلَسَ لَلْنَا سَا.
 وَحَمَمًا نِي حَعْلًا إِذْهُ أَمَلَمْنَا إِذْ حَلَمْنَا²⁰ بِنَعْلًا حَمَلًا
 وَنَمَلَمْنَا²¹ حَمَلَسَا. سَا لِي فَحَلَمْنَا سَا. أَمَلَمْنَا سَا
 لَمَلَمْنَا لَلْمَلَمْنَا²² حَمَلَمْنَا حَمَلَمْنَا. حَمَلَمْنَا أَمَلَمْنَا
 أَمَلَمْنَا إِذْ حَمَلَمْنَا سَا : حَمَلَمْنَا فَمَلَمْنَا لَمَلَمْنَا سَا سَا
 حَمَلَمْنَا سَا حَمَلَمْنَا حَمَلَمْنَا²³ مَلَمَلَمْنَا بِنَمَلَمْنَا. حَمَلَمْنَا
 حَمَلَمْنَا حَمَلَمْنَا لَلْمَلَمْنَا نَمَلَمْنَا سَا حَمَلَمْنَا أَمَلَمْنَا²⁴. حَمَلَمْنَا
 لَمَلَمْنَا حَمَلَمْنَا نِي حَعْلًا بِنَمَلَمْنَا حَمَلَمْنَا بِنَمَلَمْنَا
 حَمَلَمْنَا²⁵ حَمَلَمْنَا لَلْمَلَمْنَا. إِذْ حَمَلَمْنَا حَمَلَمْنَا
 حَمَلَمْنَا حَمَلَمْنَا سَا حَمَلَمْنَا بِنَمَلَمْنَا حَمَلَمْنَا²⁶ حَمَلَمْنَا
 حَمَلَمْنَا سَا. لَمَلَمْنَا حَمَلَمْنَا. لَمَلَمْنَا²⁷ أَمَلَمْنَا
 حَمَلَمْنَا حَمَلَمْنَا حَمَلَمْنَا حَمَلَمْنَا مَلَمَلَمْنَا حَمَلَمْنَا حَمَلَمْنَا
 حَمَلَمْنَا حَمَلَمْنَا حَمَلَمْنَا حَمَلَمْنَا حَمَلَمْنَا. أَمَلَمْنَا
 أَمَلَمْنَا مَلَمَلَمْنَا. سَا لِي مَلَمَلَمْنَا أَمَلَمْنَا حَمَلَمْنَا
 أَمَلَمْنَا حَمَلَمْنَا حَمَلَمْنَا حَمَلَمْنَا حَمَلَمْنَا حَمَلَمْنَا
 أَمَلَمْنَا حَمَلَمْنَا سَا حَمَلَمْنَا. لَمَلَمْنَا. حَمَلَمْنَا حَمَلَمْنَا حَمَلَمْنَا

אֵלַי כְּחַטֵּי אִתִּי אָנֹכִי יְהוָה כִּי־שָׁמַרְתָּ כִּי־שָׁמַרְתָּ
 מִיָּדַי הֵלֵךְ יְהוָה אֵלֶיךָ מִן־הַמָּוֶל אֲדָרְכֶנּוּ
 בְּחַיִּתָּנוּ. יִשְׂרָאֵל לְחַיִּיב מַעֲמַעֲנָה וְאִתָּנוּ וְאִתָּנוּ
 יֵשׁ. בְּהַסֵּךְ מִבְּרַחֲמֶיךָ אֲנִי: מִבְּרַחֲמֶיךָ לִמְלֵאכֶיךָ.
 חֲנֻנָּה אֲדָרְכֶנּוּ²⁸ נַעֲמֵסֶנּוּ וְאֲדָרְכֶנּוּ בְּשֵׁמֶךָ
 אֲנִי יְהוָה: מִסְּחָרָה חַרְבָּה חַרְבָּה בְּעַלְבֵי
 מַעֲבֹרֵינוּ³⁰ אֲדָרְכֶנּוּ. אֲהַבְּתָה לְעַבְדֶּךָ יְהוָה
 לְחַזְקָתָנוּ בְּחַיִּיבָנוּ וְאִתָּנוּ לְחַזְקָתָנוּ בְּחַיִּיבָנוּ
 לְחַזְקָתָנוּ³¹ יִכְלִיֶנּוּ וְאִתָּנוּ לְאִתָּנוּ אֲהַבְּתָה. מִבְּרַחֲמֶיךָ
 מַחֲמִיב לְאִתָּנוּ מִבְּרַחֲמֶיךָ. בְּחַסְדֶּךָ יְהוָה הֵלֵךְ לְאִתָּנוּ
 מִי תִּבְרָא מְלָאכָה בְּחַסְדֶּךָ בְּחַסְדֶּךָ חֲסֵדָה
 אֵל אֲנִי חֲסֵדָה אֲנִי. יִשְׂרָאֵל יְהוָה יְהוָה יְהוָה³² יְהוָה
 לְחַזְקָתָנוּ וְאִתָּנוּ חֲסֵדָה חֲסֵדָה חֲסֵדָה חֲסֵדָה
 בְּחַסְדֶּךָ מִי לְאִתָּנוּ אֲדָרְכֶנּוּ לְאִתָּנוּ אֲנִי
 מִי לְאִתָּנוּ³³ חֲסֵדָה חֲסֵדָה חֲסֵדָה. בְּחַסְדֶּךָ אֲדָרְכֶנּוּ:
 אֲלֵנוּ אֲדָרְכֶנּוּ חֲסֵדָה חֲסֵדָה חֲסֵדָה חֲסֵדָה חֲסֵדָה
 מְלָכֵינוּ מְלָכֵינוּ בְּחַסְדֶּךָ מִבְּרַחֲמֶיךָ חֲסֵדָה חֲסֵדָה

מִי דָּאֵר אִתָּא רַחֲמָא בְּרַבִּי הוֹלֵלֵהֶם לְמִיטָא:
 הָאֵלָּהּ חָבַח חֲסִים מִן בְּנֵי־בְרַיָּא לְתַנְיָא חֲסִים⁴¹ בְּ
 פְּהֵאֵלָּהּ מִי חֲבִיָּא אֵל מִי לְחַן חֲסִים נִסְתָּא אֵל חֲסִים
 אֵל בְּחַתִּים בְּרַא אֲרִיָּא לְחֲסִים⁴² סְמִיָּא סְמִיָּא
 אֲדַר מִן בְּחַתִּים אִתָּא רַחֲמָא בְּזַדִּים⁴⁵ אִתָּא אִתָּא
 חֲסִים תְּלַחֲמִין בְּרַבִּי חֲסִים: מִי חַן אִתָּא אִתָּא
 חַן חֲסִים מִי חֲבִיָּא לְחֲסִים⁴⁴ אֲרִיָּא לֵא חֲסִים מִי
 מִיָּא סְמִיָּא. אֲבַתִּים סְמִיָּא חֲסִים אֲבַתִּים אֲבַתִּים
 מִי חֲסִים⁴⁵ לְחִיָּא.

¹ מִיָּא *history*. ² חֲסִים *his death*, from חַן *he died*.
³ חֲסִים *of the when and the where and the how*,
it was. ⁴ אִתָּא *he meditated*. ⁵ חֲסִים Chald. *שייב* in Ethp.
he evaded. ⁶ אִתָּא *then*. ⁷ חֲסִים *summer*. ⁸ חֲסִים *he*
rushed on suddenly. ⁹ בְּרַבִּי *by chance*. ¹⁰ חֲסִים *he*
incited. ¹¹ בְּרַבִּי *that whether?* ¹² חֲסִים *he took himself*
off. ¹³ חֲסִים *in honour*. ¹⁴ אֲרִיָּא *Arabs*. ¹⁵ חֲסִים *he took*
pleasure. ¹⁶ חֲסִים *elegant*. ¹⁷ חֲסִים *leaves*. ¹⁸ חֲסִים *he*

- perceived. ¹⁹ ܠܗܘܢܗܘܬܐ heat, from fever. ²⁰ ܘܠܗܘܢܗܘܬܐ he contended. ²¹ ܘܠܗܘܢܗܘܬܐ he used medicine, from ܘܠܗܘܢܗܘܬܐ medicine. ²² ܘܠܗܘܢܗܘܬܐ Aph. part. from ܘܠܗܘܢܗܘܬܐ to be profitable. ²³ ܘܠܗܘܢܗܘܬܐ his constitution of body, from ܘܠܗܘܢܗܘܬܐ he mixed. ²⁴ ܘܠܗܘܢܗܘܬܐ he was infirm. ²⁵ ܘܠܗܘܢܗܘܬܐ cell. ²⁶ ܘܠܗܘܢܗܘܬܐ the pulse. ²⁷ ܘܠܗܘܢܗܘܬܐ he vexed. ²⁸ ܘܠܗܘܢܗܘܬܐ grass. ²⁹ ܘܠܗܘܢܗܘܬܐ he flourisheth. ³⁰ ܘܠܗܘܢܗܘܬܐ confession; root ܘܠܗܘܢܗܘܬܐ . ³¹ ܘܠܗܘܢܗܘܬܐ government. ³² ܘܠܗܘܢܗܘܬܐ it rent or cleaved. ³³ ܘܠܗܘܢܗܘܬܐ conversation, from ܘܠܗܘܢܗܘܬܐ iteravit. ³⁴ ܘܠܗܘܢܗܘܬܐ Mar Yaballoho. ܘܠܗܘܢܗܘܬܐ ³⁵ ܘܠܗܘܢܗܘܬܐ a laudable catholic. ³⁶ ܘܠܗܘܢܗܘܬܐ a shop. ³⁷ ܘܠܗܘܢܗܘܬܐ from ours, i. e. the church of the Jacobites. ܘܠܗܘܢܗܘܬܐ ³⁸ ܘܠܗܘܢܗܘܬܐ O day of perdition! ³⁹ ܘܠܗܘܢܗܘܬܐ he rushed suddenly. ⁴⁰ ܘܠܗܘܢܗܘܬܐ be deprived. ⁴¹ ܘܠܗܘܢܗܘܬܐ an answer to one question. ⁴² ܘܠܗܘܢܗܘܬܐ sensible. ܘܠܗܘܢܗܘܬܐ ⁴³ ܘܠܗܘܢܗܘܬܐ whom (God) hath adorned. ⁴⁴ ܘܠܗܘܢܗܘܬܐ breath. ⁴⁵ ܘܠܗܘܢܗܘܬܐ a foreign language.

HYMN OF EPHRAIM

ON THE

HOLY TRINITY.

<p>4 ٴنِسْوَ ٴفَلْبِا .</p> <p>لِسْمِٔ ٴمَلَكَلِا⁸ .</p> <p>وَفَلْبِا ٴنِسْوَ .</p> <p>لِسْمِٔ ٴحُتِّبِا .</p> <p>لَا ٴفُفَلْبِا .</p>	<p>1 ٴنِسْوَ¹ ٴفَلْبِا .</p> <p>سَمِٔ ٴحَقَلْبِا .</p> <p>وَحَمَمِٔ ٴمَلَكَلِا² .</p> <p>ٴفِٔ ٴفِٔ .</p> <p>لُفَلْبِا ٴحُتِّبِا³ .</p>
<p>5 ٴنَاكُف ٴحَمَلْبِا .</p> <p>ٴاِحِٔ ٴنَاكُف .</p> <p>ٴاِحِٔ ٴنَاكُف .</p> <p>ٴكَمَلْبِا ٴنَاكُف⁹ .</p> <p>ٴاِكُف ٴنَاكُف .</p>	<p>2 ٴنِسْوَ ٴسَمِٔ .</p> <p>ٴاِحِٔ ٴنِسْوَ .</p> <p>ٴلَا ٴحَمَلْبِا .</p> <p>ٴحِٔ ٴنِسْوَ .</p> <p>ٴلَا ٴحَمَلْبِا .</p>
<p>6 ٴنَاكُف ٴحَمَلْبِا .</p> <p>ٴاِحِٔ ٴنَاكُف .</p> <p>ٴكَمَلْبِا ٴنِسْوَ .</p> <p>ٴنِسْوَ ٴمَلَكَلِا¹⁰ .</p> <p>ٴكَلْبِا ٴنِسْوَ¹¹ .</p>	<p>3 ٴنِسْوَ ٴكَلْبِا .</p> <p>سَمِٔ ٴسَمِٔ ٴحَمَلْبِا .</p> <p>ٴنِسْوَ ٴفَلْبِا .</p> <p>ٴاِحِٔ ٴمَلَكَلِا .</p> <p>ٴسَمِٔ ٴنِسْوَ .</p>

7 هَمَلْتَنِي هَلَاً.

أَمِرٌ مَكِينٌ أَلَاً.

بِعَصَبٍ 12 خَبِيثٌ.

وَلَقَدْ رَمَقْنَا.

سُبْحَانَ لَمَعٍ.

8 هَمَلْتَنِي هَلَاً لَمَعٍ.

بِهَمَلْتَنِي دَاً.

وَبِنِي 15 هَلَاً لَمَعٍ.

وَلَمَسْتُ بَحَاً.

وَبَزَوْتٌ صَدَقَاً.

9 هَمَلْتَنِي هَمَلْتَنِي.

بِلَاً لَمَعٍ.

نَبِيٌّ كَلَامٌ نَبِيٌّ.

حَسَمْتَنِي لَمَعٍ.

لَمَعْتَنِي 14 لَمَعٍ.

10 كَلَامٌ كَلَامٌ.

كَلَامٌ 15 كَلَامٌ.

بِأَرْبَابٍ هَلَاً لَمَعٍ.

بِنَحْوِ أَيْ.

بِنَحْوِ أَيْ.

11 كَلَامٌ كَلَامٌ.

كَلَامٌ نَبِيٌّ.

كَلَامٌ لَمَعٍ 16 لَمَعٍ.

هَدَيْتُ صَدَقَاً.

* * * *

12 هَمَلْتَنِي هَلَاً لَمَعٍ.

بِدَلَالٍ دُفْعَاً.

تَمَنَّى صَدَقَاً.

هَلَاً بِحَرْزُواً.

بَعَثَ 18 مَعَى كَلَامٌ.

13 هَمَلْتَنِي هَلَاً لَمَعٍ.

بِهَمَلْتَنِي هَمَلْتَنِي.

نَحْوِ نَحْوِ.

هَلَاً صَبِيحَةً.

مَلَأَ لَمَعٍ.

14 هَمَلْتَنِي هَلَاً لَمَعٍ.

حَبِيٍّ وَتَمَنَّى.

مَتَّى لَمَعٍ.

هَلَاً بِنَحْوِ قَمِيٍّ.

بِنَحْوِ 19 مَلَأَ.

19 זִשְׁמֵי 22 לֹא־שָׁמַעְתָּ .

לֹא־זָכַרְתָּ בְּעֵבֶל .

וְאִתְּךָ מָשַׁח .

שְׁמֵי־שָׁמַעְתָּ זָבֹל .

זִשְׁמֵי חֲכִימָא .

20 זִשְׁמֵי 22 לֹא־שָׁמַעְתָּ .

לֹא־זָכַרְתָּ חֲכִימָא .

חֲכִימָא מִלְּחִימָא .

וְאִתְּךָ לֹא־זָכַרְתָּ .

חֲכִימָא שְׁמֵי .

21 מִלְּחִימָא לִבְנֵי־עָלָם 23 .

שְׁמֵי מִלְּחִימָא .

זִכְרֹתֶיךָ שְׁמֵי שְׁמֵי .

שְׁמֵי־עָלָם .

כָּל־חֲכִימָאֵי־יָמֵי .

22 מִלְּחִימָא לִבְנֵי־עָלָם .

זִכְרֹתֶיךָ מִלְּחִימָא .

מִלְּחִימָא לִבְנֵי־עָלָם .

זִכְרֹתֶיךָ מִלְּחִימָא .

חֲכִימָאֵי־עָלָם .

15 חֲכִימָאֵי שְׁמֵי לִבְנֵי־עָלָם .

לִבְנֵי־עָלָם שְׁמֵי־עָלָם 20 .

זִכְרֹתֶיךָ לִבְנֵי־עָלָם .

חֲכִימָאֵי לִבְנֵי־עָלָם .

וְאִתְּךָ חֲכִימָאֵי .

16 חֲכִימָאֵי מִלְּחִימָא .

זִכְרֹתֶיךָ־עָלָם .

זִכְרֹתֶיךָ־עָלָם .

לִבְנֵי־עָלָם מִלְּחִימָא .

וְאִתְּךָ חֲכִימָאֵי .

17 זִכְרֹתֶיךָ־עָלָם זִכְרֹתֶיךָ־עָלָם .

זִכְרֹתֶיךָ־עָלָם .

זִכְרֹתֶיךָ־עָלָם .

זִכְרֹתֶיךָ־עָלָם .

זִכְרֹתֶיךָ־עָלָם .

18 חֲכִימָאֵי מִלְּחִימָא .

לִבְנֵי־עָלָם זִכְרֹתֶיךָ־עָלָם .

זִכְרֹתֶיךָ־עָלָם לִבְנֵי־עָלָם .

זִכְרֹתֶיךָ־עָלָם לִבְנֵי־עָלָם .

זִכְרֹתֶיךָ־עָלָם 21 .

<p>24 أَهْبَأَ كَب مُكَب.</p> <p>فَهْأَ هَمْأَ.</p> <p>بِحَسَمَ أَسَأَ.</p> <p>بِأَهْأَ حَهْأَ.</p> <p>بِأَهْأَ مَهْأَ.</p>	<p>23 لَمْ يَلَمْ لَمْ.</p> <p>بِأَهْأَ مَهْأَ.</p> <p>لَمْ يَلَمْ لَمْ.</p> <p>بِأَهْأَ مَهْأَ.</p> <p>لَمْ يَلَمْ لَمْ.</p>
---	---

¹بَعَا sign or symbol, banner, or standard. ²مَكَب sordid, blind, ignorant. ³حَبَا vigils, good angels. ⁴هَكَب indivisible. ⁵هَمْأَ inscrutable. ⁶هَأَ arrows. ⁷لَمْ between. ⁸مَكَب orators. ⁹لَمْ it grieveth. ¹⁰مَكَب instrument. ¹¹بِعَب utility. ¹²هَأَ right, sincere. ¹³هَأَ he painted. ¹⁴هَأَ he baptized. ¹⁵هَأَ he agitated. ¹⁶لَمْ contention. ¹⁷بِأَهْأَ that without investigation. ¹⁸هَأَ should depart. ¹⁹هَأَ fountain, from هَأَ. ²⁰هَأَ much, to be construed with هَأَ. ²¹بِأَهْأَ dust. ²²هَأَ he was prompt, for promptly. This verb is used as an adverb to the next. ²³لَمْ to him who formed.

THE END.

Works published by John W. Parker,

West Strand, London.

Select List No. III.

ARUNDINES Cami, sive Musarum Cantabrigiensium Lusus Canori, collegit atque edidit HENRICUS DRURY, M.A. The Third Edition, thoroughly Revised and Enlarged, 12s.

Becker's Gallus; or Roman Scenes of the Time of Augustus, with Notes and Excursus illustrative of Manners and Customs. Second Edition, Enlarged and Improved. Translated by the Rev. F. METCALFE, M.A., Head Master of Brighton College. Post Octavo, with Coloured Illustrations Nearly ready.

Becker's Charicles; or, Illustrations of the Private Life of the Ancient Greeks. Translated by the Rev. F. METCALFE. Post Octavo, with Illustrations, 12s.

A Complete Greek Grammar for the use of Learners. By J. W. DONALDSON, B.D., Head Master of King Edward's School, Bury St. Edmund's. Strongly bound, 4s. 6d.

The Agamemnon of Æschylus, the Greek Text, with a Translation into English Verse, and Notes, Critical and Explanatory. By JOHN CONINGTON, B.A., Fellow of University College, Oxford. 7s. 6d.

The Antigone of Sophocles, in Greek and English, with Critical and Explanatory Notes. By J. W. DONALDSON, B.D. Octavo, 9s.

The Phædrus, Lysis, and Protagoras of Plato; a new and literal Translation, mainly from the Text of Bekker. By J. WRIGHT, B.A., Trinity College, Cambridge. 4s. 6d.

Aristophanis Comœdiæ Undecim cum Notis et Indice Historico. Edidit HUBERTUS A. HOLDEN, A.M., Coll. SS. Trin. Cant. Socius. Octavo, 15s.

C. Cornelii Taciti Opera ad Codices Antiquissimos exacta et emendata, Commentario Critico et exegetico illustrata. Edidit FRANCISCUS RITTER, Professor Bonnensis. Four Volumes, Octavo, 28s.

In this Edition of Tacitus is given a complete collation of all the older and only important MSS., with the emendations of Professor Ritter, and of former Editors, followed by a Commentary, containing an explanation of all difficult passages, and a justification of new readings introduced. The true reading has been restored in more than one hundred and eighty passages, hitherto regarded as hopelessly corrupt. Also, a Life of Tacitus, a criticism of his writings, and of the original form of the Works still extant, with Indices to the Text, and the Notes by the Editor.

Sophoclis Philoctetes. With Notes. By W. HAIG BROWN, B.A.,
Fellow of Pembroke College, Cambridge. 2s.

Sophoclis Œdipus Tyrannus. With Notes. By W. HAIG BROWN,
B.A. 2s. 6d.

The Fables of Babrius, from the newly-discovered Manuscript;
with the Fragments of the lost Fables. Edited, with Notes, by G. C. LEWIS, Esq., M.P.,
M.A., late Student of Christ Church. Post Octavo, 5s. 6d.

Pindar's Epinician Odes, and the Fragments of his Lost Compo-
sitions, Revised and explained; with Copious Notes and Indices. By J. W. DONALDSON,
B.D., Head Master of King Edward's School, Bury St. Edmund's. Octavo, 16s.

A Commentary on the Book of the Acts of the Apostles. By the
Rev. W. GILSON HUMPHRY, M.A., Fellow of Trinity College, Cambridge, Examining
Chaplain to the Bishop of London. Octavo, 7s.

The Cambridge Greek and English Testament, in Parallel Columns
on the same Page. New Edition, with Marginal References. 8s. 6d.

The Greek Text of the Acts of the Apostles, with Notes, Original
and Selected. By H. ROBINSON, D.D., Rector of Great Warley. Octavo, 8s.

Theocritus. Codicum Manuscriptorum Ope Recensuit et Emen-
davit CHRIS. WORDSWORTH, S.T.P., nuper Scholæ Harroviensis Magister. Octavo, 13s. 6d.

The Iphigenia in Aulis of Euripides. Cambridge Edition, with
English Notes. Octavo, 6s.

The Iphigenia in Tauris of Euripides. Cambridge Edition, with
English Notes. Octavo, 5s.

Select Private Orations of Demosthenes, with English Notes. By
the Rev. C. T. PENROSE, M.A., Head Master of Sherborne School. 5s.

The Frogs of Aristophanes, with English Notes. By the Rev.
H. P. COOKESLEY. 7s.

Homer's Iliad: With Anthon's Notes and Homeric Glossary:
Edited by J. R. MAJOR, D.D., Head Master of King's College School. 6s.

Xenophon's Anabasis, I. and II. With English Notes, by Dr.
HICKIE, Head Master of Hawkeshead School. 3s. 6d.

The Aulularia of Plautus, with Notes by J. HILDYARD, B.D.,
Fellow of Christ's College, Cambridge. 7s. 6d.

The Menæchmei of Plautus, with a Glossary and Notes, by J.
HILDYARD, B.D. 7s. 6d.

The Phenomena and Diosemeia of Aratus, translated into English
Verse, with Notes, by J. LAMB, D.D., Dean of Bristol. Octavo, 7s. 6d.

The *Æneid* of Virgil, with Anthon's Notes. Edited by J. R. MAJOR, D.D., Head Master of King's College, London. 7s. 6d.

Select Epistles of Cicero and Pliny. With English Notes. By the Rev. J. EDWARDS, of King's College, London. 4s.

The Speeches of Demosthenes against Aphobus and Onetor. Translated, with Notes explanatory of the Athenian Laws and Institutions, by C. R. KENNEDY, M.A., Fellow of Trinity College, Cambridge. Post Octavo, 9s.

Bœckh's Public Economy of Athens. Translated by G. C. LEWIS, Esq., M.P., A.M., late Student of Christ Church. Octavo, 18s.

The New Cratylus; Contributions towards a more Accurate Knowledge of the Greek Language. By J. W. DONALDSON, B.D. New Edition, *in the Press*.

Stemmata Atheniensiâ; Tables of Biography, Chronology, and History, to facilitate the Study of the Greek Classics. 5s.

A Selection from the Greek Verses of Shrewsbury School; with an Account of the Iambic Metre and Style of Greek Tragedy, with Exercises in Greek Tragic Senarii. New Edition, *revised*. 8s.

Characteristics of the Greek Philosophers, Socrates and Plato. By the Rev. JOHN PHILIPS POTTER, A.M., late of Oriel College, Oxford. 4s. 6d.

Dahlmann's Life of Herodotus, drawn out from his Book. Translated by G. V. COX, M.A., Esquire, Bedell, Oxford. Post 8vo, 5s.

A Life of Aristotle, including a Critical Discussion of some Questions of Literary History connected with his Works. By the Rev. J. W. BLAKESLEY, M.A., late Fellow and Tutor of Trinity College, Cambridge. 8s. 6d.

Schleiermacher's Introductions to the Dialogues of Plato; translated by the Rev. W. DOBSON, M.A., Fellow of Trinity College, Cambridge. 12s. 6d.

Travels in the Track of the Ten Thousand Greeks; a Geographical and Descriptive Account of the Expedition of Cyrus, and of the Retreat of the Ten Thousand, as related by Xenophon. By W. F. AINSWORTH, F. G. S., Surgeon to the late Euphrates Expedition. Post Octavo, 7s. 6d.

The Classical Museum; a Journal of Philology, and of Ancient History and Literature. Vol. I., 12s. 6d.; also Nos. I. to IV., 4s. each.

The Student's Manual of Ancient History; containing the Political History, Geographical Position, and Social State of the Principal Nations of Antiquity. By W. C. TAYLOR, LL.D. Fourth Edition, 10s. 6d.

The Student's Manual of Modern History; the Rise and Progress of the Principal European Nations, their Political History, and the Changes in their Social Condition. By W. C. TAYLOR, LL.D. The Fourth Edition, 10s. 6d.

4 Select Works published by John W. Parker.

Classical Texts. Carefully revised from the best Editions.

Cicero de Senectute. 1s.	Cæsar de Bello Gallico. I. to IV. 1s. 6d.
Cicero de Amicitia. 1s.	Horatii Satiræ. 1s.
Cicero pro Plancio. 1s.	Terentii Andria. 1s.
Cicero pro Milone. 1s.	Virgillii Georgica. 1s. 6d.
Cicero pro Muræna. 1s.	Ovidii Fasti. 2s.
Cicero de Officiis. 2s.	Platonis Phædo. 2s.
Ciceronis Oratio Philippica Secunda. 1s.	Platonis Menexenus. 1s.
Taciti Germania. 1s.	Æschyli Eumenides. Revised by J.
Taciti Agricola. 1s.	W. DONALDSON, B.D. 1s.
Excerpta ex Annalibus Taciti. Edited by Professor PILLANS. 2s. 6d.	Euripidis Bacchæ. 1s.
	Excerpta ex Arriano. 2s. 6d.

A New Hebrew Lexicon.—Part I. Hebrew and English, arranged according to the *permanent* letters in each word (by means of which arrangement *the root* is more readily found than by any former method.)—Part II. English and Hebrew. With a Hebrew Grammar, Vocabulary, and Grammatical Analysis of the Book of Genesis. Also a Chaldee Grammar, Lexicon, and Grammatical Analysis of the Chaldee Words of the Old Testament. By the Rev. T. JARRETT, M.A., Professor of Arabic, Cambridge. Octavo, 21s.

Hebrew Grammar; designed for the use of Schools and Students. By the late CHRISTOPHER LEO, of Cambridge. Octavo, 12s. 6d.

The Guide of the Hebrew Student; Containing Easy Passages in pure Biblical Hebrew, with Keys and Glossary for English Learners. By H. BERNARD, Hebrew Teacher in the University of Cambridge. 10s. 6d.

An Analysis of the Text of the History of Joseph, upon the Principles of Professor Lee's Hebrew Grammar. By ALFRED OLLIVANT, D.D., Regius Professor of Divinity, Cambridge. Octavo, 6s.

The Psalms in Hebrew, with a Critical, Exegetical, and Philological Commentary, intended for the Use of Students. By G. PHILLIPS, B.D., Fellow and Tutor of Queen's College, Cambridge. Two Volumes Octavo, 32s.

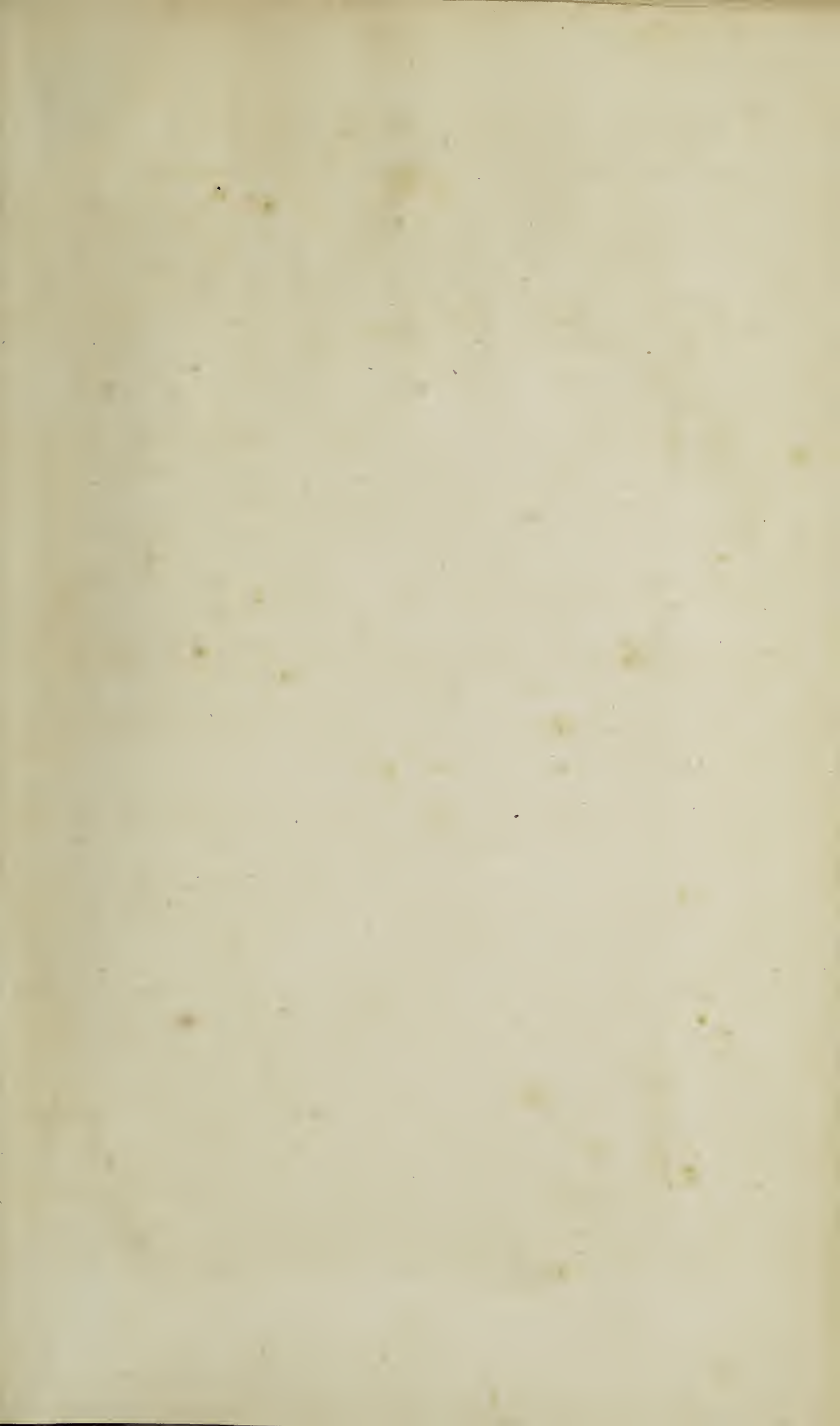
The Book of Solomon, called Ecclesiastes—the Hebrew Text and a Latin Version—with Notes, Philological and Exegetical, and a Literal Translation from the Rabbinic of the Commentary and Preface of R. Moses Mendlessohn. By the Rev. THEODORE PRESTON, M.A., Fellow of Trinity College. Octavo, 15s.

A Practical Arabic Grammar. By DUNCAN STUART. Octavo. 16s.

The Elements of Syriac Grammar. By G. PHILLIPS, B.D., Fellow and Tutor of Queen's College, Cambridge. Second Edition, with Additions. Octavo, 10s.

The Chaldee Text of Daniel V., and the Syriac of St. Matthew, VI. Analyzed. By the Rev. T. R. BROWN, M.A. Octavo, 3s. 6d.


Parker's Catalogue of Books, in all branches of Education, including those published under the sanction of the Committee of Council on Education; and the Publications of the Committee on General Literature and Education, appointed by the Society for Promoting Christian Knowledge, may be had on application.

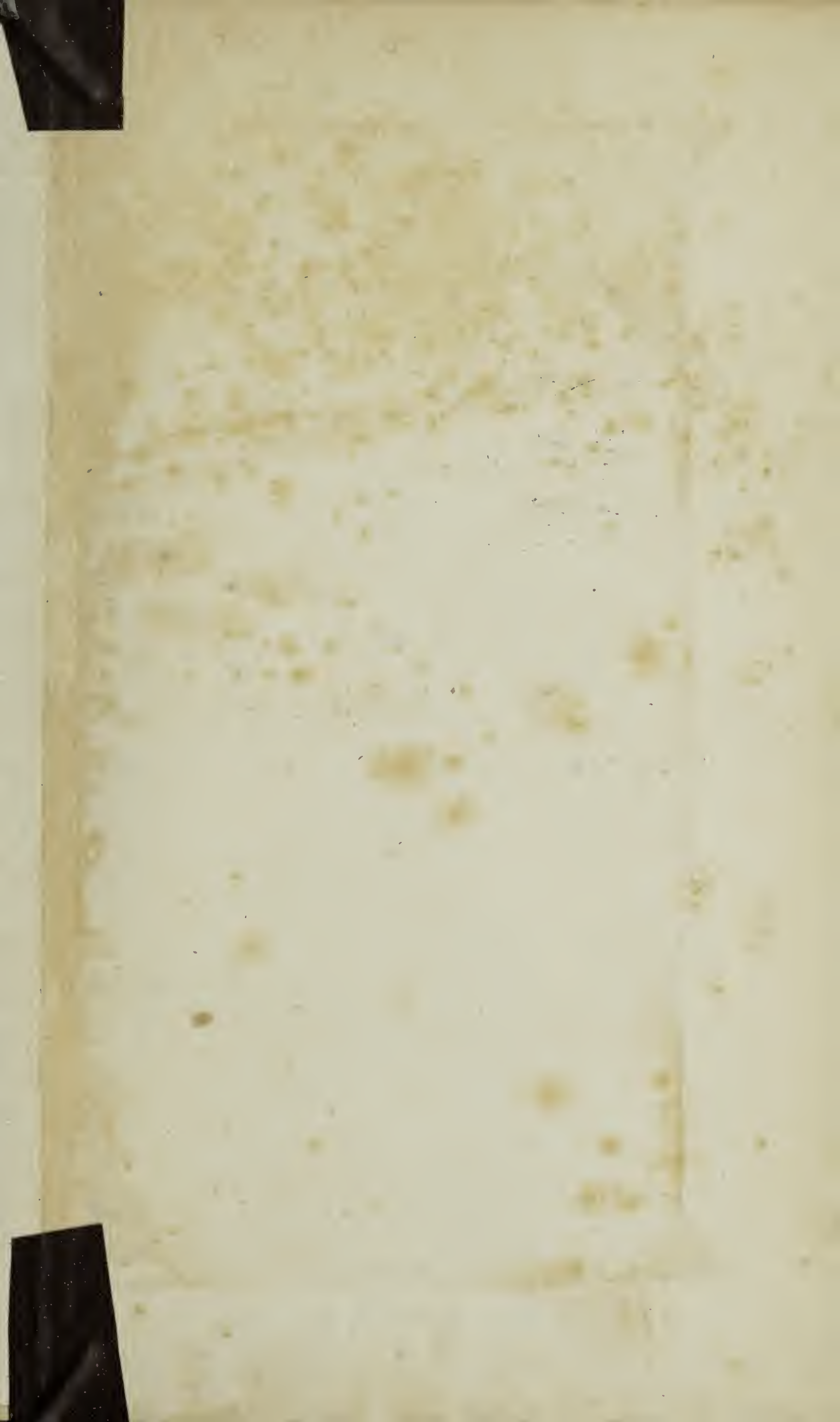


ifw

Photo

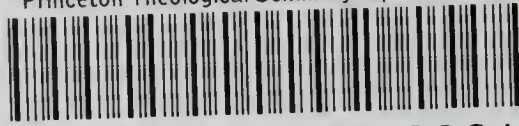
Date Due

FACULTY			
FACULTY			
JUN 1 2 1900			
REC'D 5/10/1			
FACULTY			
SEP 10 1900			
			



PJ5421 .P55
The elements of Syriac grammar ...

Princeton Theological Seminary-Speer Library



1 1012 00076 3021